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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, FEBRUARY 27, 1836. NO. 759.—VOL. XV.—NO. 9.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

TEMPERANCE.

Extract from a Report of a committee of the Philanthropic Society in Harvard University—On the present state of the Temperance Reformation, and on the right and expediency of Legislation relating to it.—[*Concluded.*]

Has the time for legislation come? Briefly and directly to answer this question—in the opinion of your Committee it has not come. In making this free declaration they may expose themselves to the attacks of some who are impatient of treading with so slow and cautious steps. They think, however, they understand the ground they have taken. There is an unthinking fanaticism which does not set much value on discretion; which pursues an abstract principle till it falls into the greatest practical absurdities; which, although it may see farther in a straight line, does not take in so large a view; and while its attention is thus fixed and riveted on a single object, it has no regard to the thousand little circumstances which affect the question. Such a fanaticism, instead of being a source of light and warmth, may pour out consuming fires: instead of invigorating by a healthy action it may wither and destroy. In every moral reform a reaction is terribly alarming: in such a case the force with which society has been pressed up, is an impetus to hasten its downward recoil. Fanaticism is wholly suicidal in its effects: it dishonors the cause it espouses, and retards what it wished to accomplish before the time of fulfilment has arrived. It was so with liberty in France. It is always so when enthusiasm goes not along side with prudence. The holiest of causes have found their graves in the bosom of their loudest advocates; instead of warming by their embrace, they have crushed to death. It becomes those who are qualified to judge and whose opinion is of value, to consider this. A reaction in the temperance cause would scatter desolation far and wide. It must move on with cautious steps, or it may fall. And in this way it will soonest reach the end marked out for it. Public opinion is a curious and complex instrument. It varies with every floating breath of wind; the slightest jar may put it out of tune; and the finger that shall presume to touch and play upon it, must be quick, delicate, nicely polished. The skilful amateur who understands the vibration of each part, and *who knows when and where* to strike, has often seen the chord snapped and the beautiful contrivance broken in pieces and the harmony turned to discord by some inexperienced bungler. Enthusiasm is a good thing; but there may be too much of it; and since the days of Q. F. Maximus, as many splendid achievements in moral and political Reform have been the work of cool and cautious resolution, as of hot-headed, impetuous fanaticism. A mistake at this time might ruin the whole cause: and we owe it to the sacred memories of men who lived before us, that we do not mar their beautiful creation. Public sentiment of late has grown quite sensitive; it is in a peevish state; it cannot bear the slightest irritation; and, like the spoiled child,—he who would think to lead it, must make it look as though it was leading him. It may be that the enthusiast is right in his opinion, and public sentiment diseased; but the enthusiast is hardly better than a quack, if he does not know that the sick patient must be humored in some of his caprices, or he will never get well.

It is well understood that, with us, a constitution which is not a type of public sentiment, is an unmeaning blank, and that a law which contradicts the general sense of the community, is laughed at but not obeyed. And what is law? It is the expression of the general mind; it is the living voice through which the complicated movements of society send forth their thoughts. It is perfectly absurd, then, to make a law that the community will not approve; it will not be obeyed, and the object of the law is thus defeated. It will not only be useless, it will be positively bad. We lamemt, the true lover of his country must lament a spreading disaffection to the state, which sometimes breaks out in open violation of the laws. Our institutions, so liberal in their spirit, leave little room for the cultivation of reverence among the people. We have no gilded pageantry dating back in ages past, before which the state idolater must worship. But let not therefore the reverence of the country become extinct. Let the people learn to reverence those deep and mysterious voices which the law sends forth as the expression of what is most enlightened, wisest, noblest in the land: and when they speak, obey them as they would the inward voice of conscience. If we wish to nourish this wholesome reverence among the people, let us fear to tamper with the majesty of law, or make it utter tones that shall find no response in the hearts of the community.

Your Committee have no time to enter largely into the other reasons which make them think that the time for legislation has not come. It is not easy to define the ebb and flow of the thousand little currents that swell the general stream, and point out the course it takes; nor is it necessary. An experiment has been made on a scale large enough to judge by, of what the community will bear. About a year ago the friends of Temperance in Worcester were the majority: and, in the opinion of the leaders there, the time was come for striking the last blow. For some time previous the stores had left off the sale of ardent spirits. The Town now passed a law that no license should be given to the public taverns to sell ardent spirits. The result is known to all: an odium was thrown upon the cause and its popularity fast declined. The very men who swelled out the majority to vote the measure were frightened at the mischief they had done, and like a well regulated weathercock they wheeled about to the direction from which the breeze now came, and helped to vote the ardent spirits back. The rash leaders of the business, by taking one careless step, slipped back two: the taverns were licensed and the vapors began to rise again from the distillations of the dram-shop. It requires only a dim insight into the future to predict that Worcester will be the last place to talk of legislation. It is not difficut to understand whence this reaction proceeded. A large proportion of the Temperance men were lukewarm; they were not stern advocates of the roform, but followed sluggishly with the party. The majority, therefore, could not be said to think or feel strongly on the subject of Temperance. The measure voted was precipitate; its friends had not strength sufficient to sustain it. The whole energies of the reform were completely paralyzed by this sudden shock, and your Committee are informed, by the best authority, that it has lain dormant to this day.

When the time for legislation arrives your Committee think it must be a general movement in the whole state. Judging from the spirit of the state laws they do not recognize in each town the power to act singly on this subject. They evidently imply the right of selling ardent spirits for the public good; and it is an evasion of the point in argument to say the public good requires none. In the spirit of all former legislation the public good does require that ardent spirits should be sold. A discretionary power is given to each town to judge how many shall be privileged to sell; but after all an appeal can be made from this decision to the county commissioners. The spirit of the state legislation must change when any thing is done. It is a question besides that seems not to be confined to the judgment of one town. A movement made in one place must sensibly affect the interests of all other places in the state. The intimate relations between town and town forbid that any one of them should proceed without the concurrence of the rest.

The day for legislature will soon come. We would do nothing to precipitate it: especially we would do nothing to retard it. We would get the wheels ready and the ropes prepared, so that when the time is come it may be a majestic and commanding movement of the moral world, such as the people will reverence and obey. A majority is not enough to do this work: the minority have rights and influence and advocates; and if the law should think to overlook them, it will do it at its peril: the fearful day of reckoning will come, and the cause of licentiousness will triumph over the ruins of all law. On the other hand, let not the law hang like a dead weight on the upward motions of the public mind. This was the case with all the institutions of the old world: the infinite career of thought was compelled to range within a narrow circle. The growing energies of mind were cramped within an artificial form: till it had gathered strength enough to burst its fetters—and so the history of every revolution there, has been written in characters of blood. It need not be so here. Our institutions are not stocks and fetters fit only for the slave; but they are suited to sit easily on the noble figure of the freeman and yield to all his movements. They are elastic and capable of an infinite expansion, like that soul they are designed to envelope and protect. The law should never think to press the public mind against its will; or, when it chooses to go forward, hold it back. Its purpose is to regulate, sustain, protect the collected movements of the general mind; to give men a unity of purpose and harmonize them with one another. It should have a quick and piercing eye to penetrate the thought, feeling, wishes of the coumunity, and thus exert itself to send forth a faithful expression of them.

In seasons of great moral reform it belongs to the highest wisdom to choose the middle path between timidity and rashness. To fall into either extreme is almost always fatal, as we find written in a book: 'The fanatical worshippers of the part are as culpable and as dangerous as the fanatical anticipators of the future. The former sacrifice mankind to their ignorance and recollections: the latter to their hopes and precipitation. To understand the past without regretting it—to tolerate the present whilst striving to improve it, and to hope for the future whilst preparing for it, these are the laws of wise men and benevolent institutions.' Your Committee, therefore, drawing their experience from the past and placing their hopes in the future, recommend the following resolutions.

Resolved,—1st. That the past success of the temperance cause demands our warmest gratitude.

Resolved,—2d. That the present general coldness in the community on this subject is naturally consequent on the violent agitation which has prevailed; and does not, therefore, give ground for any serious apprehensions.

Resolved,—3d. That the full accomplishment of the reform will require the aid of law.

Resolved,—4th. That the time for legislation has not yet come.

Resolved,—5th. That, meanwhile, the friends of temperance should keep their strength from being dissipated: that they may seize upon the proper time to strike the blow and stop the wheels from rolling backward.

LICENSE LAWS—NO X.

To the Editor of the Boston Recorder:

DEAR SIR,—The principal reliance, as is often said by the friends and sometimes by the enemies of the Temperance Reformation, for the promotion of Temperance, must be placed on the diffusion of information, and the exertion of kind, moral influence. This assertion is no doubt true. Why then, it is asked, do any of the friends of Temperance wish to have the present laws for the licensing of the sale of ardent spirit, changed? One reason has been mentioned, viz. They now license an immorality; and are therefore immoral; and tend to demoralize the community. Another reason is, the doctrine which these laws teach, is one which is directly opposed to a fundamental doctrine of the Temperance Reformation. They teach that the selling of ardent spirit, and the drinking of it, according to law, are right. But a fundamental doctrine of the Temperance Reformation, is, that they are wrong. These doctrines, therefore, are directly opposed to each other, and temperance men cannot but wish that which so directly and powerfully opposes the truth, should cease.

Another reason why they wish the licensing part of those laws to be done away, is, while those laws teach that the selling and drinking of ardent spirit are right, they render it much more difficult, by the diffusion of information, and the exertion of kind, moral influence, to convince men that they are wrong. These laws therefore, or those parts of them by which men are licensed to sell spirits, tends to counteract the effect of moral influence, and this stands directly in the way of the progress of Temperance. And they are among the most powerful obstructions, which the friends of Temperance now have to contend with. It is a current doctrine, and propagated sometimes by men high in authority and influence, that 'no man needs to be wiser than the law.' But when the law of Louisiana licensed the keeping of gambling houses, was it not needful for individuals in that State, if they would please God, and do good to man, to be wiser than the law? If no man need to be wiser than the law, how is a bad law ever to be changed? Do you say by the Legislators? This is true. But unless some one, before the law is changed, is so much wiser than the law, as to show that the law itself is unwise, and to show this too, not merely to individual Legislators, but also to their constituents whose will they profess to follow, how are Legislators to be induced to change it?

The doctrine that no man must be wiser than the law, understood in such a sense, and applied in such a manner as to prevent all exhibition of the evils of an immoral law, is adapted to perpetuate immorality forever; and is opposed, equally to genuine republicanism, sound morality and common sense.

Another reason why the friends of Temperance wish to have the license laws changed and the licensing part of them done away, is, they seem to make the whole community, in some sense, partakers in the guilt of this abomination. They not only license a man to do what is wrong, but they take the price which he pays for it, and put it into the public treasury. And when a part of the community go to one of those men, and prove to him that the business is wicked, notwithstanding the law, he turns and says, 'You, the people who, by your agents, have made the law, and taken the money which I have paid for a license and put into your own treasury, now come and prove to me that the very business which you have licensed, and for which you have pocketed my money, is wicked! If it is wicked, you, as well as I, are partakers in the guilt. The whole community are in fault, as well as I.' Thus his mind is shielded against the effect of the truth, and rendered callous to the conviction of his personal responsibility; and the community have in their treasury, the price of blood.

Such are some of the reasons why the licensing of men to sell ardent spirit, to be used as a drink, ought to cease; and the community in the wisest and best manner to be defended from the evils which such an immoral business is adapted to bring upon it.

Truly yours, &c. J. EDWARDS,
Cor, Sec. Am. Temp. Society.

PULPIT ELOQUENCE.

Extracted from an Essay Biographical and Critical on the Life and writing of Jeremy Taylor, a work reviewed and commended in the Eclectic Review for November.

'The success of the few who have obtained the highest rank as orators, and we may also add the comparative failure of the many who have, notwithstanding, been justly accounted, in a subordinate sense, very eloquent, go to prove that the chief elements of the most effective eloquence, that is, of the eloquence which is most likely to persuade, are, vigorous reasoning, animated by intense passion, and that a profuse employment of the imagination is absolutely unfriendly to the orator's real object. Such is the character of that eloquence which, of all that has been uttered, is alone entitled to be denominated perfect;—we mean that of Demosthenes. It may be granted, indeed, that the exuberance of an excessive imagination will often procure for the orator more enthusiastic demonstrations of applause, than the most successful efforts of a more practical eloquence, and consequently render a speaker in one sense more popular. But then it is to be considered, that so far as the professed end of the orator is concerned—the actual persuasion of his audience to a certain course of conduct—all this is a very questionable test of his skill. This loud applause of his rhetorical qualities may be utterly worthless, nay, in many instances, absolutely detrimental; for it not unfrequently happens, that while they have been admiring him, they are further than ever from being suitably impressed with the truth and importance of the sentiments he has been inculcating, simply because their exclusive admiration of the speaker has had a direct tendency to withdraw their attention from his subject. They have been attending a spectacle; they expected, they sought their end in the delight they should enjoy there: it will be admitted they have been very well amused; but it is now all over, and they are retiring to their homes, and to the serious business of life, and—as when retiring from the theatre—their first object is to forget what they have heard.

'There may be, it is true, much dispute as to what constitutes an excessive use of the imagination in the orator; it may be justly contended that much will depend on circumstances; on the character of the times, on the habits of the audience, on certain intellectual peculiarities of the speaker. All this may be admitted, without impairing the general truth of the preceding remarks; and general truth is all that is here contended for. Accordingly, it may be said, that whenever the prevailing feeling of an auditor, at the time he is listening to a speaker, would give utterance to itself in such words as these: 'that is fine,' 'that is a beautiful illustration,' 'that is an ingenious thought,' 'that is a brilliant expression;' there, however the auditor may admire the man, the orator has failed of his object; the audience are really doing homage to the speaker's powers, only when they feel that what he is uttering is important truth, and are silently resolving to act upon it. An intense and overpowering interest in the subject and a subsequent conduct influenced by what they have heard, or, at all events, resolutions that they will adopt such conduct—these form the most conclusive test of the orator's eloquence. Success is his highest praise.'

'The great principle which should regulate every orator in the general management of his powers, is, as we have already observed, best illustrated by the manner of men in ordinary life, when little thinking that they are sustaining the character or performing the office of orators, they are sincerely and deeply anxious to persuade their neighbor to some important course of conduct; to perform some urgent duty, or confer some much needed benefit. The man, it is true, may want many of the qualifications of which undoubtedly no public speaker should be destitute; he may want education, copiousness of language, and correctness of style. Still, how does he unconsciously exemplify, in his conduct, all the great principles which ought to actuate the orator—and which did actuate Demosthenes! How does he select just those arguments which in his opinion will be likely to prevail, and abstain from all of a questionable, or even useless character! With what impassioned earnestness, with what simplicity—the infallible evidence of sincerity—does he express them! If, as is likely, when under the influence of intense emotion he expresses himself figuratively, how few, how condensed such expressions are! All must have had opportunities of seeing practical illustrations, more or less striking, of these remarks.

'But suppose all this reversed; suppose the conduct either of the too philosophical, or of the too imaginative orator, (who it must be recollected, profess to have precisely the same objects in view, only on a larger scale,) should be adopted in private life. If, for instance, a man who wished to obtain an important benefit from another, instead of taking for granted that the same passions and sympathies, the same principles of action, dwelt in the bosom of his neighbor as in his own—instead of selecting those practical arguments which suggest themselves from the relations in which the parties stood to one another—should enter into certain lengthened, refined, elaborate, and, it may be, metaphysical arguments, to prove that benevolence is a duty; and after having thus proved what the man never doubted, (who, in fact, was only in doubt as to whether in this particular case he was called to exersise benevolence or not,) he should treat him to some elaborate disquisition on the sublimity of those principles he inculcated; and what is at least as bad as all the rest, express the whole of this edifying harangue in the language of a florid and extravagant rhetoric, or in farfetched, labored, and fantastic imagery;—what should we say? To say that the party addressed would listen to the whole with contemptuous coolness, and be possessed with a most absolute persuasion that the idle talker could have no practical object in view whatever, and cared not whether he obtained the benefit he sought or not—to say that the speaker would infallibly fail of his object, and that he deserved to fail—would be the least. We should pronounce him the most egregious fool imaginable. And yet he is not a greater—not so great, if folly on a larger scale be greater folly—as the orator who commits the very same errors in addressing a public audience.'

'Is it not to be feared, that the true reason why the pulpit has in proportion produced so much less really effective eloquence than the bar or the senate, is to be sought not so much in the different circumstances in which the preacher is placed, or (ascribed) to the peculiarity of the subject-matter of his eloquence, but to the melancholy fact—universally characteristic of our fallen race—that both the speaker and his audience feel less deeply the important truths of religion than the most inconsiderable topics connected with the present life. The remoteness and distance of these truths leave them comparatively little power to affect the mind: consequently the preacher has often been tempted to treat them in a cold and professional manner; and the audieuce, to demand curious disquisitions to please their reason, or brilliant illustration to amuse and delight the fancy, rather than that which alone would satisfy them in other cases—practical arguments to convince the understanding, and motives directly prompting to action.

'But whatever the causes which have led to this result, certain it is, that the principles of the most effective eloquence have been far less influential in this department than in any other; and, should a vast augmentation of piety, or more just principles of rhetoric in reference to this subject, or, which is more probable, the concurrence of both, lead to an entire revolution both of opinion and practice—a revolution which in our opinion must take place before the eloquence of the pulpit can attain its proper ascendancy or exercise its legitimate influence—the great mass of printed sermons will excite the astonishment of the Christian church!'

[From the Charleston Observer.]

ON THE RIGHT INTERPRETTATION OF THE WORD OF GOD.

MR EDITOR,—We believe the sacred scriptures to be 'the Inspired Word of God—the only infallible rule of faith and practice.'—This is the basis, the key-stone of the religion of Protestants. How important then is it that we should understand the Bible in its true and literal sense. But is there not a disposition to depart from this, prevulent in the Church? Are there not many who think they exhibit their talents and ingenuity by perverting the Scriptures? I am very confident if you would collect the texts of Scripture preached from, and compare the general meaning of the Scriptures with the doctrines deduced from these texts, from Sabbath to Sabbath, you and your readers would be amazed at the *perversion of truth*, claiming God as the authority for its wrongness.

Suppose I should address a letter to you, stating particular facts, or laying down certain principles, and in the same letter should say much to you about other matters; would it be right in you from the latter part of that letter to lay down principles which I by no means intended—Although they might be contained in the former part of said letter? Certainly not. Every thing spoken or written, should be taken in the obvious sense of the speaker or writer. We know how strictly the law interprets covenants, deeds, or 'last wills and testaments'—The meaning of the contracting parties, of the donor, the deceased, is diligently sought after. The language used, is interpreted according to the ordinary use of language. The circumstances under which the instrument was executed are taken into consideration. A sentence is constructed by what goes before or follows after.

You may recollect, Sir, and your readers too, the place where Elisha commanded his servant to 'Set on the great pot,' 2d Kings, iv. 38. Now, what think you a Minister of the Gospel once made of this text?

The *pot* was the *Church*, filled with *baptized* believers of different growth in grace—some large and some small. In this church as in a pot, all must be buried in baptism, in order to salvation; and then the three legs of the pot truly meant and represented the Trinity of persons in the God Head. Is not this a murdering of the text?

Not very long since, I heard a D. D. in the Presbyterian Church preach a sermon from Matthew, 28th chapter, part of 5th verse:—'Fear not ye, for I know that ye shall see Jesus which was crucified.' These words were addressed by the angel at the sepulchre to Mary Magdalene, and the other Mary, who came to embalm the dead body of the Savior. They came to seek him with no other purpose. The design of the discoure by the D. D. was to point out how an inquiring anxious sinner should seek after the Savior—and especially that he should do so without '*fear*.' What a pity it is—how wrong too—that, when the Bible is so full of all truth, any should undertake to pervert its clear and undoubted meaning, in order to show his acuteness of mind

In this number, I will give you but one other passage: Judges 3d c. 20th v. part: 'And Ehud said, I have a message from God unto thee'—and then drew a dagger and thrust it into Eglon's belly—this was the message—for Ehud was the Minister of the anger and vengeance of an offended God. Now, from the above text, Walker in his published sermons, takes occasion to preach a sermon full of Gospel warning and Gospel invitations. And often have I heard Ministers in our land and day, preach (if not that same Sermon,) similar sermons from the same text. Now, Sir, however much truth there might be in such a discourse, when one *starts* with that which is *false*—when he makes the utter *perversion* of God's truth the *foundation* of a discourse on God's truth, how should he, how could he expect the Divine blessing—There are Ministers who first write their sermons, and then hunt out and put a text to them. The above preachers must be such persons who take words for things, and sound for meaning and sense.

NOTE.—In copying this Article, we have omitted an illustration from secular affairs, not well suited to the eyes and ears of people of refinement of the North. The remarks contain useful truths which might be extended advantageously to many subjects in controversy, on which the Scriptures are cited as authority.—ED.

MORAVIAN MISSIONARIES IN ANTIGUA.

It is very much, to the honor of Antigua, that its inhabitants have encouraged in a particular manner, the laudable efforts of certain pious men who have undertaken from the purest and best motives, to enlighten the minds of the Negroes, and to lead them to the knowledge of religious truth. In the Report of the Lords of the Committee of Council on the Slave Trade, is an account of the labors of the Society, known by the name of Unitas Fratrum, commonly called Moravians, in this truly glorious pursuit, from which it appears that their conduct in this business displayed such sound judgment, breathed such a spirit of genuine Christianity, and has been attended with such eminent success, as to entitle its Brethren and Missionaries to the most favorable reception from every man whom the accidents of fortune, have invested with power over the poor Africans, and who believes, (as I hope every Planter believes,) that they are his fellow creatures and of equal importance with himself in the eyes of an all-seeing and impartial Governor of the Universe.'—*Edwards' History of the West Indies.*

REMARK.—This Island is now experiencing the benefit of such Christian charity, in the successful experiment of Manumitting the Slaves; while in some of the English West-India Islands the Apprenticeship system is attended with much difficulty and embarrasment, and the slaves are deemed unfit for emancipation.

PRESBYTERIANISM IN THE UNITED STATES.

[Extract from the Address of Rev. Gideon Blackburn, before the New York Young Men's Missionary Society.]

From the experience of half a century, said Mr B., I have been able to see the success of missions and ministerial efforts to reap the great harvest in the western valley. I have watched the progress of religion in the west from the time when there were only 6000 white inhabitants to the day when they number more than five millions. About the year 1788, I went, then a youth, to what is now Tennessee, then a part of North Carolina. There were at that time only three Presbyterian ministers in it. About the year 1792 I was licensed to preach, when the number had increased to six. Now the population of the state is upwards of 600,000, with 80 Presbyterian ministers, and upwards of 9000 professors in their churches. I have worshipped there when I had to carry my gun with the rest of the men, when we placed the women in the centre, with armed men all around, and I set my gun by the root of a tree, and stood by it and preached. Such was the ferocity of the manners of the inhabitants. I preached in one place where there was not a single professor in the place, and in one year, though they had only occasional preaching, there was a church of 115 members.

In Nashville, I preached the first sermon ever preached by a Presbyterian, when the place had 2000 ihhabitants and no professor of religion in it but two old ladies. Now there are seven churches, well filled.

In what is now the state of Alabama, the first settlement was on Cox's claim, at the Muscle Shoals on the Tennessee river. When there were but 50 families I preached at Capt. Hunt's log cabin under a poplar tree on the top of the hill, and organized a church of five members. Some years afterwards, when the tree had been cut down, I administered the communion on the stump to 130 members. The town of Huntsville, on the same spot, now has three or four churches with respectable congregations. And the state has 40 Presbyterian ministers, 3000 Presbyterian professors, and 400,000 souls.

In the state of Mississippi, the town of Natchez was settled early, but there was very little gospel there. I preached there before there had ever been a settled minister in the state. Now in Mississippi, Louisiana and Arkansas, there are 25 Presbyterian ministers and at least 1000 professors.

In the state of Missouri, I preached in 1813, when there was no settled Presbyterian minister in it, and not many Americans. Now there are 300,000 people, 21 Presbyterian ministers, with 2000 professors, and the country is brought under the influence of moral instruction, and the young Missouri College is rising to great usefulness.

In the same year, 1813, I likewise visited the state of Illinois, where I now reside, and where there are from 250,000 to 300,000 souls. When I preached there in 1813, there was no minister of our order. Now there are 56, and upwards of 2000 professors, and 40 to 50 young men in a course of education, who are looking forward to the gospel ministry. In the year 1821, I was invited there, and met upwards of 100 professors of religion gathered from a great distance round, in the woods on a Sabbath, and it was a day of the right hand of the Most High. The Spirit of the Lord was with us indeed under those shady trees. That day opened the way for a number of churches, and was the beginning of much good.

I can certify to all that is said in the report about your agent there, for I have travelled with him. I went with him eight weeks, last season, when we travelled extensively over a region containing 100,000 inhabitants, preaching every day and night that we could, and administering the sacrament every Sabbath, and we never met in a house capable of holding 50 people, but once, and that was in Quincy, on the Mississippi river, where there is a good brick church.

In Indiana, when I first visited the state, there was no settled Presbyterian minister that I knew of. Now there are 350,000 souls, and 4000 professors in Presbyterian churches.

CONVENTS IN PORTUGAL.

[From the correspondence of the New York Observer, Lisbon.]

What seems most singular is, to meet with no monks or friars, though in a Catholic city. The convents were all suppressed by an order of the government, in May, 1834, and their property confiscated. The friars now receive a small pension from the public treasury. One of the convent estates, was sold at auction since we have been here, for more than 100,000 dollars. It produces annually, 600 pipes of the best wines in Portugal. There were in the convents, about 8,000 individuals at the time of their suppression, and there are about 20,000 of the parish clergy, which is quite a liberal allowance, for a population of three or four millions. The people, every where in Catholic countries, make a wide distinction between the parish clergy, who officiate in the churches, visit the sick, and bury the dead; and the lazy, and comparatively useless friars. An old priest who officiates in one of the principal churches in Naples informed me, that the bishops, and the parish priests, had a strong antipathy against the friars, on account of their grossness, the coarseness of their manners, their ignorance, and their notorious immorality. Said he—'they regard them as a set of blackguards, and so they are.' In Portugal, as elsewhere, the Jesuits acquired immense influence by educating the young, and they are the only order, which, for a long time, have made any important efforts in this way. When, therefore they were suppressed, about the middle of the last century, on account of their political intrigues, none of the other communities of monks, who through envy and jealousy, had secretly favored the overthrow of the Jesuits, came forward to take their place as the instructors of the young. This neglect of duty, has been treasured up against the friars by the people, and aided in their recent suppression.

The convents of nuns have been permitted to retain the use of their property, but are forbid to admit any novices; so that when the present generation dies, these estates come into the possession of the government. The English and French governments interfered to prevent the confiscation of the property of colleges existing in Portugal, for the education of the youth of their respective countries. There are in Lisbon, one English and two Irish Colleges. The former was established by the contributions of English Catholics, when their own schools were suppressed in Great Britain. The present number of students, all of whom pursue theology, is near thirty. They are sent here when about fourteen, and continue in the college eight or ten years. There is also a convent of English nuns, twenty or thirty in number, and the recent Lady Abbess was a cousin of the late Lord Liverpool, so long prime minister of England.

The number of valuable books, collected and

preserved by the monks, has utterly astonished me. For their efforts in this way, they deserve much credit. The public library of Lisbon contains 150,000 volumes, and a large collection of manuscripts, and of coins and medals.

[From the Scriptural Interpreter.]

MEANING OF THE WORD ANGEL IN THE NEW TESTAMENT.

Angels have been the subject of many a bitter controversy, both among the schoolmen and fathers; some declaring them pure spirits, while others asserted, and maintained, that they had material bodies. Some went so far as to declare the number and orders, attributes and duties of these superterrestrial beings. It is not our intention to meddle with these matters, which do not concern us—but merely to attempt an explanation of the word as used in various significations in the scriptures of the New Testament.

Angel is the name of an office, and not of a substance or nature. Angels are frequently enough mentioned in the scripture, but no where is any notice given of their birth, residence, or natural history, and since the word is applied to various *things*, as well inanimate as living, we see with unobjectionable clearness, that it means an office and not a person.

We will then consider the various persons and things entrusted with this office, or, in other words, who are called angels.

1. The *general* meaning of angel *is any one who carries a message*, and is then synonymous with *legate deputy*, when used in its sense of messenger. The Greek word meaning angel, indeed, is often rendered messenger, in our version, with the utmost propriety.

John, when in prison, sent his disciples to Jesus to inquire if he were the Christ; they are called *his angels*, Luke vii. 24. When Jesus was approaching to Samaria, he sent some of his disciples before him, to prepare lodgings; they are called his *angels*. John the Baptist is called an *angel*, Math. xi. 10. In these three instances the Greek word signifying *angel* is rendered *messenger*.

In John v. 14, the man whom the Priests sent down from the temple at the feast of tabernacles, to draw water from the little pool of Bethesda is called an *angel*.

Genesis xxxii. 1. Some friends of Jacob who came to tell him of the anger of Esau, are called *angels of God*. And he sends back messengers who are called *angels* in the original, and the word might have been translated so with the same propriety as in the first verse.

2. It means *a spy*. The men whom Joshua sent out to explore the land of Canaan, before the Israelites entered it, are mentioned in James ii. 25, and are called *angels*, (messengers in our version.) They were clearly *spies* in the modern military sense of the term, and are even so designated in the xi. 31, of Hebrews. See also Joshua vi. 17, 25.

Angel sometimes *denotes an eminent person*, one in authority, and serves as a general expression of greatness or glory.

Rom. viii. 38. 'Nor angels, nor principalities,' from the connection in which it is used, we see has reference only to civil magistrates. An *angel* is said to have accompanied the children of Israel in the desert; by which Moses is meant. Acts vi. 15, when Stephen was undergoing a trial his countenance was said to appear *like an angel's*, i. e. full of serenity and composure.—Colossians ii. 18, the devotion of angels—rendered in our version *the worshipping of angels*—is put for the most pure and perfect worship. This use of the word is frequent in the Old Testament, *e. g.* 2 Sam. xiv. 20, where 'the wisdom of angels' is spoken of; meaning the noblest wisdom, and in the same manner manna is called *angel's food* in Ps. lxxviii. 25.

4. *An interpreter of God's will.* St. Paul is called an *angel of God*, Galatians iv. 14. Ye received me as God's angel, i. e. God's messenger, one who brought them divine truths. Christ is said to have appeared unto *angels*, 1 Tim. iii. 16. If angel in this instance meant superhuman spirits, the passage would not accord with the context, since *this* manifestation was made before his reception to glory. It means no doubt—the disciples who both saw and conversed with Christ after his resurrection.

Revelations i. 20. The angels of the seven churches evidently mean the teachers, ministers of those churches.

Prophets, Priests, and above all the *Chief Priests*, are called angels in the Old Testament. See 2 Chron. xxxvi. 15, 16, where the Hebrew word for angel is translated *messenger*, and obviously refers to the prophets and teachers who 'at sundry times had spoken' to the people. They were called angels, because they were as *if sent by God*. See Malachi ii. 7, where the Prophet is expressly called *the angel of God*.

The Christian teachers, deacons, and elders, were called by the same names because the words were already familiar to the people, and because they discharged similar offices with the Prophets. Some however—as Vitringa, and Schoetgen,—think they were called angels in allusion to an ancient officer of the Jewish synagogue, who was *appointed* to the office of praying and teaching.

5. Sometimes it means *a superior order of beings of whose nature we know nothing.*

2 Peter ii. 11, allusion seems to be made to them. They are then sometimes mentioned without any qualifying word, as for instance, Matth. xiii. 41, 'The Son of man shall send forth his *angels*,' where *some* suppose celestial beings are intended. xvi. 27, The 'Son shall come, with his *angels*.' And again xxvi. 53, Jesus tells his disciples that his Father at his request will give 'him more than twelve legions of *angels*.' John xii. 29, The people heard a voice which they did not understand and attributed it to an *angel*; as they ascribed incurable diseases to demons.

Sometimes they are called *angels of God.* e. g. Matth. xxii. 30, where the souls of men are represented *as the angels of God.* John i. 51, 'hereafter shall ye see * * * and *the angels of God*, ascending and descending;' but this is evidently figurative language merely, since one of the attributes usually ascribed to angels is invisibility, and probably means 'you shall see the Son of man endowed with great powers,' as we know was the case soon after. Acts xxvii. 23, 'for there stood by me this night an *angel of God*,' &c. Here it evidently means that Paul received a divine communication in the night; it may have been in many other ways than by means of a person that could be seen. Matth. xxviii. 2, 5, and the parallel places, we read of *angels*, who made their appearance to the disciples and 'the women.' Luke i. 11, and following verses afford another instance of the appearance. Angels ministered to Christ in the temptation, and an angel appeared 'strengthening him,' in his agony in the garden. Other passages of a similar import will occur to every reader. But whether in these instances a being was *sent down from* heaven, *who had* a previous existence, or an unconscious existence was made to subserve the purposes of the Most High, each one must determine for himself. The latter, however, is my opinion. I do not deny that *angels* exist in the other worlds; we *know* nothing upon this subject. We may conjecture with probability that they do; but that this doctrine *is revealed in the New Testament*, is very much to be doubted.

6. *Angel denotes the influence of God, or any manner of his manifesting himself.*

The appearance of the burning bush, which Moses saw on Mount Horeb, is ascribed to an angel, in Acts vii. 30, 35—38: In Revelations i. 1, it is said the revelation was 'signified by his angel,' not that any visible shape appeared, but that it was suggested to his mind by God. Acts xxvii. 23, mention is made of an angel who stood by Paul in the night. We are not to suppose a celestial being came to his bedside, and made an oral communication of what he must do; but, that he was informed of his duty by a revelation which he knew was miraculous. The same may be said of the angel that appeared to Joseph. A similar use of the word occurs in 2 Kings xix. 38, where the angel of the Lord is said to have smitten the host of Senacherib by night, that is, a sudden pestilence—in that case—had swept them away, without the appearance of any supernatural person, of which we have any knowledge. It is in this sense that 'the angel of the Lord' is said 'to encamp about' such as fear him, Ps. xxxiv. 7; and that the angels of the Lord watch over little children, Matth. xviii. 10. The 'twelve Legions of angels,' Matth. xxvi. 53, may be understood as meaning a sufficient power to repel all his assailants.

The *sense* of this word sometimes is God himself. Luke xii. 8, 9, 'Before the angels of God,' which means in the presence of God himself, as it is expressed in the parallel place, Matth. x. 32. 'Angels and men,' are sometimes taken together—to denote universality, as the heavens and the earth frequently are. 1 Cor. xiii. 1, Paul says 'though I speak with the tongues of men and angels,' i. e. though I have great power of speech, could speak in all languages. 1 Cor. iv. 9, a 'spectacle to the world, and to angels and to men,' means only to all men, and would be better rendered, 'to the world—even to angels and to men.'

7. Angel is taken *in a bad as well as in a good sense.* The Powers of Evil are sometimes personified in this manner. Matth. xxv. 41 and Rev. xii. 9, mention is made of 'the *angels of the devil*;' not that we are from this to suppose such existences as the devil and his angels, but that wickedness is personified. They seem in another place (Jude 6) to be called 'the angels who kept not their first estate.' It was the opinion of Jews in our Savior's times that there were two angels *attending* every individual, *one good*, the other evil; from the latter arose all vice, and the obstacles in the path of virtue. An allusion to this, is doubtless to be found in Matth. xviii, where Jesus speaks of the angels of little children, and in Acts xii. 18, where *Peter's angel* is spoken of, though some think it means his messenger.

These are the most important and general significations and senses in which the word *angel* is used in the New Testament. Every reader must of course determine for himself the sense the word bears in each passage he considers.

THEO. PARKER.

FOR THE REGISTER AND OBSERVER.

THEORY AND PRACTICE,

Relating to a great political as well as moral question.

The extract given in the last Register from a 'Review of the Remarks on Dr Channing's Slavery,' denotes a powerful and affluent mind in the author, who has probably been accustomed to wield a ready and strong pen on *other occasions of public excitement* and to have given it an unquestionable impulse. His notions of theory and practice given in rather an axiomatic form, as if to preclude argument, may be true, properly understood. He, doubtless, is aware that all theories that look to social results are to be tested only by those results, and that political systems, of all others, must be the most comprehensive and the most extensively guarded in their theoretical statement. Their objects are or ought to be to establish and perpetuate the greatest possible good, and to banish and prevent the greatest possible quantum of evil. Yet the noblest theory of the wisest political optimist may be, in the peculiar circumstances of the people for whom it is intended, clearly impracticable. This is believed by a vast number of our fellow-citizens, who are as much opposed to Slavery as the most orthodox abolitionists, to be the truth in a great degree, in relation to their theory. That which demands the *immediate* emancipation of Slavery, must, to any mind which has been turned to the affairs of men in such mixed and incongruous masses as exist in a peculiar section of our country, be practically bad.—And we who by cautious measures would set free the entire myriads of the bondmen, do sincerely believe, that their simultaneous manumission, at any time, would be perilous in a thousand ways, to both species of population immediately interested in the event. Still we would bow before the genius of our country's free and generous institutions, and before the altar of philanthropy, to solicit the dissolution of the black man's chain. But we would no more solicit the Congress of the United States on this subject that we would the king of England, because it has no more right to insert a finger into the domain of Slavery.* Thus, it seems, that body have in effect faithfully resolved. The Resolutions of non-interference in regard to slavery within the district and territories, is to be regretted; not, however, without the well founded hope and indeed expectation, that at no distant period, it will be reversed. For it cannot be, that in these places where the power of Congress extends even to the abolition of Slavery, (this I know is controverted, but I think but weakly) that Legislature will long refuse to institute measures for the improvement of the Colored Race, intended to be consummated in their eventual emancipation. Let Congress then, assert the power over the places named, and by its judicious and philanthropic exercise, set a salutary example before our brethren of the South, whose exclusive power in this matter, within their respective jurisdictions, we do not deny. Meanwhile, may not the patriotic and the religious friends of Abolition, throughout our land, address the understanding and the hearts of the intelligent, benevolent slave holders? Indeed ought we not so to do with due respect for all their rights, and in the true spirit of brotherly love? These, and these only should be appealed to, and they alone can pass the edict for the improvement and progressive freedom of the slaves. And I would venture the suggestion of a doubt, whether the personal intercourse of the wise and benevolent with the master who will consent to converse on this delicate yet grave subject, with such men, would not be less offensive, and of course more beneficent than the transmission of anything from the press? If agents sincere and well furnished for the work be wanted, 'our northern hive' is always prepared and preparing for flights laden with the honey of moral and religious instruction. H.

* Vide the three late Resolutions of the House, on this subject.

CHRISTIAN UNION.—'We believe that all true Christians will yet be united. The present generation may not witness a consummation so glorious; but so sure as the Bible is the word of God, so surely will all who are in Christ Jesus be encircled in the embraces of brotherly love. Sectarianism and separatism and every other ism is destined to an early grave, whilst the whole Church of Christ shall yet constitute one harmonious brotherhood.'—*Cumberland Presbyterian.*

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 27, 1836.

PEACE.

On Sunday evening last Mr Beckwith, Agent of the American Peace Society, delivered a discourse in Cambridge on the subject of Universal and Permanent Peace, a state of the world which we trust as he does is sometime to exist. It is a favorable moment for calling the attention of our countrymen to this great subject. Though we have passed through a period of anxiety in regard to the continued peace and prosperity of the country, there has hardly existed a war party. There has prevailed through the community a disposition to avoid if possible a conflict with our old ally. Few of our presses have been forward in uttering words of provocation or defiance or even of impatience, in consequence of the tardy movements of our foreign debtor to fulfil the treaty of indemnity. Every one must see the good tendency of the forbearance of this nation; for by a single rash act of the whole government we might have been placed beyond the reach of peaceful councils and have fallen from an eminence to which we could not climb again without years of suffering and toil. The times then are favorable to wholesome reflection and warning.

Mr Beckwith waived the topic of the evils of war; they came up to view in his address only incidentally. He took the more pleasing view of the prospects of the world on this great question. He showed from observation which entitles him to speak with some authority on the matter, that both in public and private, from the press and the pulpit, in the civil and even in the military departments the general tone is peaceful; that there is an increasing disposition to compromise international disputes by arbitration, an increasing reluctance to resort to the last appeal of nations before multiplied efforts are used, if not exhausted, to terminate controversies by amicable means.

That war would ultimately be abolished, Mr. B. considered not a visionary supposition; not more so than it would once have been to predict that the decision of national disputes by single combat or the barbarous practic of the ordeal should fall into disuse; or that numberless barbarities attending war should be done away; or that the slave trade and other cruelties should not only cease, but be regarded with loathing and abborrence. His trust however he declared to be in the triumphs of Christianity. Christians, (the church of Christ,) must unite their voice in proclaiming peace. Till this is done other efforts are comparatively feeble. It has no where yet been done.

In this connection we may mention that in some associated meetings of churches we have seen resolutions breathing the right spirit, showing, as we trust, that the church of Christ as one great brotherhood is tending the right way. As an example of this we quote the following from the *Christian Mirror.*

PROGRESS OF PEACE PRINCIPLES.

The following important Resolutions on the subject of peace were *unanimously* adopted by the Synod of Michigan, at its second annual meeting at Adrian, Oct. 1, 1835, Rev. John P. Cleaveland, late of Massachusetts, Moderator. They show the rapid progress which peace principles are making; and are worthy of notice, as probably being the first public declaration by an Ecclesiastical body of what is beginning to be considered the genuine Gospel doctrine on the subject, viz. *that Christians cannot fight in any case whatever.* It is this doctrine, which is the basis of hope; it is upon this ground that Christians must plant themselves immoveably; and then, and not till then, will wars be terminated. The resolutions referred to are as follows.

Resolved, That this Synod believe, that War in all cases, is incompatible with the spirit and principles of the Gospel, unless, as in the history of the Israelites, an express command to engage in it be given from God, for the purpose of executing his vengeance on the ungodly.

Resolved, That it is the privilege of all true Christians *to decline military service on conscientious grounds*; and that all who do so are equally entitled to exemption with the Society of Friends, whose example, in this respect, the Synod deem worthy of all imitation.

Resolved, That it is the duty of ministers of the Gospel to inculcate the principles of peace, and to exhibit more frequently and more fearlessly the unholy nature and ruinous tendency of war, and the practicability of honorably adjusting all national differences without resort to arms.

In connection with the Agencies of the American Peace society, we copy the following notice of the labors of Mr Ladd and Mr Beckwith in Hartford, Connecticut, copied from the *Connecticut Observer.*

Rev. Mr Beckwith of Portland, and William Ladd, Esq., of Minot, Me., spent the last Sabbath in this city, advocating the cause of Peace. No individual in our country, and perhaps none in the world, has done more to advance this cause, than Mr L. We are glad to see that his zeal does not relax, nor grow weary, in cultivating 'good will among men.' There are enterprises more popular than the work of diffusing a forgiving, gentle spirit in the world; but here or hereafter, blessed is the lot of those who are found among 'the peace-makers.'—There may be less of excitement in their path—less of human applause may cluster around their efforts; but in the estimation of heaven and its glorious inhabitants, 'they are the children of God.'—*Con. Observer.*

AMERICAN UNION,

For the relief and improvement of the Colored Race.

This Association held the Anniversary meeting at the Court House on the 11th inst. 7 o'clock P. M. Hon. Wm. Reed, the President, in the chair. The meeting was thinly attended, it being understood that it would be adjourned for the transaction of most of the business, till May, when the principal Societies for benevolent purposes hold their meetings.

The meeting was opened by prayer; after which Mr Noyes, chairman of the Executive Committee made a statement of the proceedings of the Committee. They had not yet appointed a General Secretary or Agent, but Prof. E. A. Andrews had been delegated to visit the middle and northern slave-holding States to ascertain the condition of slavery and the slave-trade, whose letters to the Executive Committee on those subjects have been published. Of those we have spoken before, and the fidelity with which he has performed the service assigned him, entitles him to the thanks of the public.

After the transaction of such business as it was thought necessary should be acted upon, the following Resolutions were passed:

Resolved, 1. That the experience of the past year has fully evinced the wisdom of those principles which form the basis of our Union, and the necessity of a steady adherence to them in all our future efforts for the relief and improvement of the African race.

2. That the condition of the free blacks both in this and other countries, calls for the sympathy and aid of all the friends of their race.

3. That the mode and measure of relief to be extended to the slaves must be determined by their owners and by the laws of the states in which they reside; but the safety and welfare of the whole country demand that their moral and religious improvement should be promoted by all safe and practicable means.

4. That no measure which may be proposed for the benefit of the slave can be successful in its application unless approved by the more intelligent and virtuous of the white population among whom they reside.

5. That we claim the right to discuss the subject of slavery and to propose means for its removal, while we disclaim all other right or wish to interfere with it, except by argument addressed to the reason and conscience of masters.

6. That the Executive Committee be requested to use all practical efforts to obtain immediately an agent, to engage in disseminating information, forming auxiliaries and raising funds.

These resolutions were supported by brief addresses, and then unanimously adopted. The meeting was then adjourned to the last week in May next, and at such time and place as may be fixed by the Executive Committee, and notified by the public papers.

WORCESTER NORTH.

An Auxiliary to the American Union for the Relief and Improvement of the Colored Race for North Worcester, was formed Thursday, Feb. 11th. Much interest was expressed in the objects of the Society by the very respectable audience convened on the occasion. The following gentlemen were appointed officers of the Association.

President.—Samuel Lee Esq. of Templeton.

Vice Presidents.—Rev. Ebenezer Perkins, Royalston; Col. Artemas Lee, Templeton; Dea. William Cutting, Athol; Rev. Samuel Gay, Hubbardston; Rev. Alexander Lovell, Phillippston; Dea. Reuben Hyde Winchendon.

Secretary.—Rev. James F. Warner Athol.

Treasurer.—Oliver Powers, Esq. Phillippston.

The above officers constitute the Board of Managers. The following were among the resolutions adopted.

1. That it is expedient to take immediate measures to form an Auxiliary to the Worcester North Association in each town in the District.

2. That the hopes of the friends of the peaceful abolition of slavery in the United States, depend, under God's guidance, upon securing the concurrence of slaveholders, procured by an appeal to their humane and Christian principles.

3. That the North will never attempt to interfere with the Slavery of the South, by any other means than by moral influence; and on the other hand, will never consider the question of Slavery as one in which she has no concern.

4. The intellectual and moral elevation of the free people of color demands the united efforts of all the friends of the race.

5. That the main dependence of the friends of the people of color, bond and free, is on the gospel of Jesus Christ.

THEOLOGICAL SCHOOLS.

It should seem, at certain times, that some persons were constantly on the alert to find fault with all the means and institutions for improvement which have been devised and set in operation by the active and benevolent. When seminaries for the cultivation of theological learning first began to be founded by different sects, it was thought that great good would result from them. They were not new inventions in this age and in our country. They have been thought in former periods and other nations to be important to religion and essential for furnishing a learned ministry. That they have sometimes generated a polemic theology may be true, or rather they may have furnished the weapons; but on the whole, their tendency is to lessen the violence of conflict, and to narrow its grounds.

It is easy however to account for the opposition which has been raised to theological seminaries. It has taken its rise from that narrow view which takes in only the evils, and overlooks the good which greatly preponderates.

We have seen it stated for example that the 'course of study' has the effect to deaden religious sensibility; and that, 'in ninety nine cases out of a hundred, the young man who passes a regular seminary course will come out with *material loss*, in regard to the character of his piety.'

It is impossible, we think, that this can be true, unless there is something exceedingly wrong in the institutions themselves. If the Bible be the great object of study, as it should be, with all the critical helps that can be afforded both from living teachers and from books, it cannot be that piety should degenerate. It may lose something of the unchecked fervor with which it kindles and glows at the altar of ignorance or superstition, but it will gain in depth and constancy. The difficulty is that sectarian theology is too apt to supplant a devoted application to the word of divine truth.

One of our distant religious journals (the Cumberland Presbyterian) has the following reflections on this subject:

Common sense would say, that, instead of the thousand and one volumes of '*polemic* theology,' (that is, in plain English, *controversial* writing,) to which the student's attention has been directed, he should have been employed in the study of the Bible: and instead of 'professor of polemics,' and several departments equally useless and pernicious to the Bible student, he should have been under the instruction of a PROFESSOR OF THE BIBLE—he should have been studying the Bible as a pupil studies Virgil, or Homer, or Euclid. Reform the course of study in the theological schools—burn up the ten thousand musty tomes of *polemic* theology, that, for the last three hundred years, have been feeding the fires of discord in the Church; and in their stead, introduce the Bible as the great text book; and then, and not till then, the 'course of study,' so far from 'deadening religious sensibility,' will greatly enhance the piety of the pupil. It is a contradiction in terms, to suppose that the study of the *Scriptures* will be attended with a '*material loss*' in regard to the character of the student's piety. The reason why this *loss* has been sustained hitherto, is plain—*they have not been studying the Bible.*

LANGUAGE,

Its connexion with the present condition and future prospects of man.

We made a slight mention of this book in the last week's Register, and upon further examination it appears to us to be a work of much originality, proceeding from a thinking man, whose mind is not trammelled by formularies and systematic works on intellectual philosophy. The three principal gradations of language in regard to its purposes, he considers to be Narration, Abstraction and Ideality. It is the last division which constitutes the great peculiarity of his essay, as he has followed it out in the metaphysical workings of his own mind.

Of Locke's Essay on the Human Understanding it was said by Horne Tooke (who mingled paradoxes and wit gathered from all sorts of allusions to political, social and moral relations, with his philological inquiries) that the author gave to the world only a treatise on Language when he thought he was writing upon the operations of the understanding. So closely is language connected with thought, that this assertion is not so paradoxical as it may at first sight appear to be.

Of language in its simpler use for the purposes of narration or abstraction we need say nothing. To show what is meant by *ideality* the following paragraph must suffice.

'If the terms are so managed that the attention is directed principally to the ideals they call up, or, when, instead of the immediate connexion between words and ideals, the associations between the ideals themselves are made use of, we arrive at a mode, the very reverse of the former [abstraction], which may be denominated the language of ideality, or primitive perceptions, and which we apprehend, constitutes the most important characteristic of poetry. We may bring to our mental vision a number of these ideals, and, without any reference to terms, observe their relations to each other, and this, we would call a *process of ideality*, or *poetic mode of mind*, and is evidently contradistinguished from the abstract, or prosaic mode, in which we examine those relations through the medium of substituted terms. It can exist in perfect purity only in thought.'

Thus it is that *Ideality* outstrips language, and it is not to be wondered at, that what is consequently subtile in itself, should be difficult for a writer or reader fully to grasp. The process of Ideality is, accordingly, as the author expresses it, widening and giving us more expanded views. We cannot forbear to copy a few sentences carrying forward what the author terms the process of ideality to a future life, a passage, as it seems to us, alike beautiful and elevated.

'If it appears probable that there will be some mode of communion hereafter, does it not now seem equally probable, that in that more perfect state, we shall possess a means of social intercourse free from ambiguity—that the pleasure of advancement will be increased by its consequent acceleration—that when deprived of the material organs, words and signs will no longer be employed—in a word, that the language of ideality, which a partial improvement of our faculties has here elicited, will then be so perfected, that terms will be entirely dispensed with, and thought be there communicated without the intervention of any medium to distort its meaning, or sully its brightness—that ideas will there flow directly from mind to mind, and the soul be continually exhilarated by breathing a pure congenial atmosphere, inhaling feeling, poetry, and knowledge.

This conjecture derives a further plausibility, from the consideration that our present language seems especially adapted to things material, that in the purely physical sciences we can communicate ideas with great accuracy and precision—that the difficulty of doing this increases in proportion as our feelings and the qualities of mind enter into the subject to which we endeavor to apply it, and when they become exclusively its objects, it almost entirely fails. Poetry has accomplished much more than the other forms in portraying the passions, sentiments, and all the more striking and complicated mental phenomena, but even that has shed but a feeble light over a small portion of this interesting field of research, or in bright but fitful gleams, shown the undefined vastness not yet explored.—Our present language, then, is wholly inadequate to a subject which of all others must most interest a world of spirits, as if it were intended only to carry us to the point from which we are thence to start—to give us a glimpse of the infinite regions which imagination has not yet traversed—the exhaustless sources of thought which mind still possesses, while the language of ideality has here accomplished just enough in the exhibition of the subjects of our internal consciousness, to assure us that it also possesses the elements of a power, which when matured, may become the fitting instrument to gather the treasures of that unexplored immensity.'

FOR THE REGISTER AND OBSERVER.

BOOK AND PAMPHLET SOCIETY.

At the annual meeting of the Book and Pamphlet Society on Friday evening 19th inst, the following gentlemen were elected officers for the ensuing year.

J. B. Flint, M. D. *President.*

John G. Rogers, Esq. *Vice President.*

J. F. Flagg, M. D., Wm. Brigham, John B. Russell, *Directors.*

Francis Alger, *Secretary.*

Charles Bowen, *Treasurer.*

In place of the former Vice President, J. P. Blanchard, Esq. and Mr Oliver Lincoln, one of the Directors, Judge Rogers and Wm. Brigham, Esq. were chosen, the first having declined being reelected, and the latter being absent from the city. After a short statement from the Treasurer of the condition of the funds of the Society, by which it appeared that the sum of about $240 had been expended during the year in purchasing tracts, &c. for the Depository, the report of the committee appointed at the last meeting of the Society, to obtain a tract on the Prophecies of the Old Testament relating to the Messiah, was read by the Secretary. While they regretted that the publication had not made its appearance so soon as they had hoped, owing to the urgent ministerial labors of the gentleman to whom the Society were indebted for it; yet they expressed the belief that it would prove a highly valuable and instructive essay on an all-important subject, and would be the means, under God, of enlightening and strengthening the faith of many into whose hands it might fall. The report stated that two thousand copies of the work had been printed, that about one hundred had already been sold, and a considerable number gratuitously disposed of.

After the report had been accepted, an interesting discussion took place as to the best means of extending the circulation of this publication, with the others belonging to the Society, to all parts of the country where there was a demand for them, and they could be the means of doing good. It was recommended that the friends of our cause, both clergymen and laymen, who should visit the South and West, be requested to supply themselves freely with tracts from the Depository, so that every new Society now formed or forming, in the distant parts of our country, might in this way be made to feel that we were interested in their success, and were anxious to extend to them our active sympathy. And in view of the uncommon advantages now open to us for the wider dissemination of Christianity as understood by Unitarians, through the agency of the American Unitarian Association, it was also voted that the General Secretary, Rev. Mr Briggs, have liberty at all times to take from the Depository such publications as his opportunities as a travelling missionary or otherwise may enable him to dispose of.—Such a privilege had been granted to the former Secretary, Rev. Mr Whitman, with great advantage to the Society. Mr Briggs expressed the obligation which he was already under to the Society through its members, and his remarks which were forcible and abounded in many new and interesting facts in relation to the spread of Liberal Christianity, are here annexed as nearly as they can be reported.

Mr Briggs stated that the demand for the Books and Pamphlets of the Society was great;—that he had taken them from the depository and circulated them in almost every state in the Union;—that they were always most gratefully received, particularly in distant places, where the sources for such instruction as they contained, were few. They had, he was confident, been instrumental in doing much good. They had made the Scriptures better understood and religion more respected and valued. They had done much to disseminate correct views of Christian truth—to remove prejudice—to check the progress of Infidelity; and to advance the interests of practical religion. Many, especially at the South and the West, who had mistaken the errors and corruptions of Christianity for Christianity itself, found, on reading them, to their unspeakable joy, that religion was altogether a different thing from what they had supposed it to be. They rejoiced in its light, and would not part with it for worlds. Christianity he believed would readily be embraced by thousands, if rightly presented to them, who would otherwise die without the believer's hope, and go down to the grave unsanctified and unblessed by the religion of Jesus. The publications of the society had gone abroad as the advocates of a pure faith and of Christian duty; and they had not gone in vain.—No—Their silent heralds had found their way to the minds and hearts of many, of multitudes, who would not hear our preachers; and had thus laid the foundation of many new Societies, which have within a few years, and some quite recently, been established at the South and the West, and which are exerting a great moral and Christian influence on those parts of our country. Among these he noticed in particular those at Newport, R. I. Richmond, Va., Augusta and Savannah, Geo., Mobile, Ala., St. Louis, Mo., Louisville, Ky., Cincinnati, Ohio, Pittsburgh and Meadville, Penn., and Buffalo, N. Y.

He stated individual instances which had come within his observation of conversion from what we consider erroneous views of religion, and from Infidelity by reading the publications of the Society. A clergyman of one of the Southern cities assured him that he was more indebted to those publications than he had words to express:—that they had led him to a more careful and impartial examination of the Holy Scriptures respecting the Trinity and some of its kindred doctrines, and he could not find them taught there; and that from motives of conscience he intended immediately to dissolve his connexion with his Society.

Mr B. said that we of New England were not aware of the privations and trials of our brethren in the faith in distant parts of our country, and do not, therefore, feel for them as we ought—and he remarked that he *had* often in these places received the cordial thanks of individuals for books and *tracts*. 'This, said one to him on receiving a Tract, this I will read to my family on the Sabbath; and although it may create something of sadness in our hearts by reminding *us* of the blessings we left behind us in New England, it will nevertheless rejoice our hearts, and improve our lives.' He thanked the members of the society for their truly benevolent and Christian efforts; and exhorted them to persevere in the good work which had been so auspiciously begun, and so successfully carried on;—convinced that they would receive the reward of an approving conscience, the satisfaction of having done something to supply the spiritual wants of their brethren, to disseminate divine truth, and to save mankind from error and sin, and would secure the approbation of the Father of mercies, who ever blesses those who confer blessings on his children.

Mr Lewis G. Pray, being one of the committee appointed at the last meeting to request some gentleman to deliver an address before the Society, stated the reasons why the resolution had not been carried into effect. He moved that the subject be referred to the officers of the Society, and that they be authorized to obtain at an early period, some gentleman to deliver an address before the Society in one of our churches, and also solicit a contribution in aid of its funds. He briefly urged the necessity of such an address, on the ground that the reduced state of the funds at the present time, resulting from the printing of the tract, called for additional means in order that the Depository might be constantly supplied with the choicest selection of Books and Pamphlets. He was followed by Mr Blanchard, Mr Seaver, Dr Flagg, Judge Rogers and Mr Barrett, who expressed them-

selves namely in favor of the measure proposed.

An interesting fact was mentioned at this meeting, that during the past year a talented and much esteemed clergyman of the Episcopal church had disavowed his belief in the doctrine of the Trinity and acknowledged himself a Unitarian, his faith in the truth of this leading article of his church having been partly shaken by the perusal of that unanswerable little treatise by the Rev. Henry Ware Jr on the 'Outline of Scripture against the Trinity,' printed for the Unitarian Association. This was stated merely to show our opponents that while in England, as they inform us, a clergyman of our denomination has lately gone over to the Episcopal church, one of their own number in this country has been induced to dissent from it by arguments which doubtless appeared to him the more reasonable and scriptural.

After the unanimous adoption of the measures proposed by Mr Pray the meeting was dissolved.

The above account of the meeting of the society has been prepared in some haste from its Records, and it may not be a perfectly accurate and connected statement of its proceedings, but it is believed to comprise the most important of them. As it may be interesting to the readers of the Register to know the character of the principal works circulated by the society, we here subjoin a list of them, with the hope of inducing many to become members and thus at once to avail themselves of, and increase its resources. Will not every one who has the cause of Christianity at heart and is anxious to have its influences and precepts spread far and wide over the land, ask the question,—*Am I a member?*

Scougal's Life of God in the Soul of Man.
Hartley's Prayers.
Brooks' Family Monitor.
Ware's Formation of the Christian character.
do. Life of the Savior.
Contemplations of the Savior.
Worcester on the Atonement.
do. Last Thoughts.
Channing's various Ordination Sermons.
Farr's Discourses on the Doctrines and Precepts of the Gospel.
Whitman's Village Sermons and other Discourses.
Whitman's Letters to Universalists.
do. Letters on Religious Liberty.
Greenwood's Lives of the Apostles.
Extracts from Rev. J. E. Abbot's Sermons.
Memoirs of Oberlin.
Jotham Anderson, by Rev. H. Ware, Jr.

Besides the above the Depository comprises copies of nearly all of the tracts on practical and doctrinal Divinity published by the Unitarian Association.

TEMPERANCE MEETINGS.

Simultaneous meetings of Temperance Societies appear to have been held extensively and to have given evident manifestations that no relaxation has taken place in the efforts of the friends of temperance.

The meeting at the Odeon, at the call of the officers of the Massachusetts Temperance Society, was well attended. Dr J. C. Warren the President of that Society, explained the objects of the meeting, and gave a sketch of the history of the Temperance Reformation. The Address of Mr Whittemore, it is said, 'was listened to with the most profound attention, and made a deep impression on a large and respectable audience.'

A Temperance Convention for the County of Middlesex was held at Charlestown, at which Levi Farwell, Esq. of Cambridge presided, in the absence of the President, (Hon. Samuel Hoar) and the Vice President. Several Resolutions were passed, some of them taking a strong ground relative to total abstinence from intoxicating liquors.

NEW PUBLICATIONS.

The Passions: a Poem, pronounced at the Odeon, December 28, 1835, on occasion of the Anniversary of the Birth of Spurzheim. By Grenville Mellen. Boston: Marsh, Capen & Lyon. 1836.

We understand that this Poem was favorably received by the hearers, and they will doubtless prize it more highly when they come to read it, than they did when it was pronounced; for this, like almost every poem of considerable length, must have required more close attention than most listeners give, or quicker perception than they are gifted with, fully to comprehend and follow out the plan.

The Poem opens with a reflection on the passage of time, and adverts to the occasion on which those present had assembled.

'We gather to the sepulchre of Mind—
'T is o'er the great in spirit that we bend—'

From a brief allusion to the memory of the remarkable man, on whose birth-day anniversary the audience had assembled, the poet passes to a bold and rapid delineation of the primeval state and the growth of man as a race, and thence comes to his main subject, 'The Passions.'

'The Passions are our heritage. The tale
Of mirth or madness that they vie to tell,
To cloud the listening spirit like a veil,
Or, like the leaping of a fountain well
To stir its depths to gladness, who may sing
In the strong music they should each command?'

The answer to this rhetorical interrogation might constitute a deliberate review of the Poem, with specimens of its execution. But this is not our vocation. The various Passions present themselves to the Poet, when a vision was upon him, and their images are portrayed with poetical beauty and poetical justice. If we had room we would transfer some of the stanzas to our columns, as illustrations of our remarks.

An Address delivered at the Anniversary Celebration of the Boston Phrenological Society, December 28th, 1835. By S. G Howe, Boston: Marsh, Capen & Lyon. 1836.

This address opens with a just tribute of affection and respect for the memory of Spurzheim, and a glance at the recent rapid advances of the science of Phrenology in Europe.

The author complains of the manner in which the impatience of the friends of the science has displayed itself;—of their assaults upon its opposers, and the treatment of them, as enemies to truth. Adversaries to the system were to be expected to appear; but if, on the contrary, the system had been generally adopted by the learned, this very fact would have proved the system fallacious. What would have become of *self-esteem, adhesiveness, mirth and destructiveness*, if philosophers had abandoned all at once their reverence for the stale systems of metaphysical, moral, intellectual science, for the worship of this new idol. Let it not be understood that we transcribe the author's own words.

Mr Howe, with reason, is more displeased with a portion of the friends of Phrenology than with its opposers; with those who 'embrace, profess and practise the science, but never examine its philosophy.' He makes himself merry with the 'sophomores and blue stockings,' the common pretenders in phrenology.

The main part of the Address is devoted to a defence of the science of Phrenology. The author in one place speaks of its difficulties. 'If I could hope, by years of patient study, to penetrate into the sanctum, I should deem the price paid for admission as a trifle in comparison to the rich reward which awaits those who reach it.' In another place, contrasting Phrenology with the systems of 'metaphysical authors and mystical psychologists,' he says—Phrenology is clear, simple, natural—he who runs may read, and every reader may comprehend.'

If the author does not use the word Phrenology (as, it appears to us, is often done by writers on the subject) in different senses as to comprehensiveness, in the two places, there is the appearance at least of contradiction in his notions about its difficulty or simplicity. In the last sentence we quoted from his address 'Phrenology' is used, we suppose in its etymological sense, as it relates to the faculties of the mind, with the peculiar nomenclature of the new philosophy, In the first passage we quoted 'Phrenology' evidently includes Craniology.

An Address delivered before the Pilgrim Society of Plymouth, December 22, 1835. By Hon. Peleg Sprague. Boston: Light & Stearns, 1 Cornhill. 1836.

The Anniversary of the landing of the Pilgrims at Plymouth is a great occasion, and Mr Sprague has made good use of it.

The subject of his Address is 'the moral and intellectual character of the people of New England,' which he has defended against the severe censures that are sometimes cast upon it, from the first settlement of Plymouth to the present time. It has been misunderstood because its 'elements he less on the surface than those of any other people' The circumstances in which the fathers of New England were placed, in addition to the character derived from their Anglo Saxon origin, made them what they were, and the lot which has fallen to their descendants is such, that they are compelled to resort to some vocation and pursue it steadily and live frugally, if they would thrive in the world. Hence it has been inferred that they are sordid and avaricious. But it will be found that they are equally persevering in things 'where neither gold nor gain can be hoped.' But though they are industrious and eager in acquisition, their treasures, whatever they may be, are freely imparted for moral and intellectual culture, for charitable and religious institutions. They are on the whole remarkable for self government, and with little of outward enthusiasm, they have that inward ardor which carries them forward untiringly to the consummation of their purposes. It is upon topics like these and such as are akin to them that Mr Sprague dwells with much force, aided by the insight into the character of our forefathers, which he derives from having been born and reared in the midst of their descendants.

ECCLESIASTICAL.

Installation.—Rev. Addison Parker was installed as pastor of the Baptist Church in Methuen, on Wednesday the 3d inst. Sermon by Rev. J. Holroyd.

Ordination.—Mr John Burden was ordained as Pastor of the first Baptist Church in Rowley, on Thursday, 4th inst. Sermon by Rev. J. Holroyd of Danvers.

Union Church.—A new Congregational church was organized in Worcester on Wednesday the 3d inst. with the above title, composed of members from the Rev. Messrs. Miller's and Peabody's churches. The Union Church has a spacious and commodious meeting house nearly completed, built of brick, and standing north of the Common on Front street.

Extract from the 'History of the [Episcopal] Church,' in the 'Church Advocate.'

With the help of that Providence who has hitherto been so favorable, the church in the United States must advance and prosper. Her Dioceses are 22 in number, under the superintendence of 17 Bishops, with the venerable Bishop White at their head. Her clergy will soon amount to 800, and are daily increasing, it is believed, in devotion and in zeal. Her missionaries are learning the language of China, bending their steps to Syria and to Persia, instructing the youth of Greece, civilizing the Indian of the western forests, and traversing the prairies of Missouri and Illinois. Her revenues for the propagation of religion are constantly increasing, and, through the operation of systematic benevolence, will soon enable her to enlarge her efforts and extend her privileges to thousands who now scarcely know her name. Her numerous periodical publications are circulating religious and ecclesiastical intelligence throughout her widely spread communion, and scattering the seeds of truth where the voice of the minister of God is seldom heard. Her four Theological Seminaries send forth more clergymen every three years, than the whole Church possessed thirty years ago. Let those clergymen be but faithful to the cause of evangelical religion, faithful to the souls of men and their Master, and who can estimate the future extent, prosperity, and usefulness of the Church at whose altars they minister. 'Pray for the peace of Jerusalem, they shall prosper that love thee. For my brethren and companion's sake, I will now say, peace be within thee.'

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS SOPHIA A. BARLOW.

The friends of Mrs Barlow do not feel it is right that a life so beautiful should pass away and no effort be made to spread a little farther the treasure of thought it has left with them. The good belong to universal humanity. Their holy reception of the blessings of life, their virtuous experience of its trials, form a portion of that spiritual world, which, though it is coexistent with life on earth, is 'eternal in the heavens'

The sweet subject of this notice was young, lovely and happy;

'A countenance in which did meet
Sweet records—promises as sweet.'

She had just entered upon the sacred duties of wife and mother-hood; life spread around her and before her in sunshine and hope; she possessed every quality to make her endearing, and to call forth in others those affections, which bind the heart to the present. Suddenly she learns she must die; a few months of great physical suffering, and she is no more! What can be more affecting than such circumstances?

But our purpose is not to call for sympathy in the sorrows of the bereaved; they must have their way; they are inevitable. To lose the presence of excellence, living and breathing its life of love, without a pang, would prove we did not deserve to possess it. But we would rather have strangers share our consolation, and learn from it the same truths which we are learning. We would have them see, as we have seen, how natural it is to die; how easily the spirit, which has never lost the harmony of its nature, may pass from this outer life into the arms of the Father.

Mrs Barlow was not skilled in theological knowledge, but her mind was religious, in perhaps the highest sense of the word. The idea of a God of kindness had blessed her earliest thoughts, and mingled with the elements of her soul. A fine moral nature, which flowered into every social virtue, amid the affections and duties of a large family, was the medium through which she looked upon His character, that in its turn kept pure the thoughts which found so high a sanctuary. She reposed on the Divine Will as an infant reposes on the breast of its mother. When that Will was, that she should leave all the happiness she was experiencing, it did not seem to startle the filial repose of her spirit. There was no hesitation about accepting the call. Without a fear, she received the visiter, thought to be so unnatural to the young and happy. It was more than resignation—it was gracious acceptance. It is true, her thoughts wandered in sympathy to her mother, who was to be deprived of such a support as she knew herself to be; and she wept, but it was with no misgiving that all was essentially happy,—it was as Jesus wept at the tomb of Lazarus, for the sorrows that must come to humanity, but which were soon to be lost in the resurrection to life. She soon perceived, with a clear vision, that she must not dwell on that inexplicable phenomenon of Providence which brings pain to the loving, by means of their very love, but must turn to the means of making these affections whose first fruits were to be so bitter, ripen into beauty and immortality. Thus, during the last months of her life, she seemed to think only of what pleasure she could crowd into their lives. She was delighted with the idea, that to make them love her more, was to give them a deeper fountain of love to spring up in heaven. She wished to have their minds accustomed to the subject of her death, and spoke of it freely and constantly and with an extraordinary absence of every thing strange in feeling. It was a very interesting journey; she was on the eve of it; there was to be no question about it, except what is the happiness to which it leads. It seemed as if her happy life had made her unable to think evil of the future. What a beautiful issue of the natural holiness of the childhood—whose spirit she had never lost. One day she said that her life had been so happy,—her temper had had so few trials, that she did not know whether she had any strength of character; 'I have never been tried,' said she. To give up life in the midst of life's dearest enjoyments, she did not remember was a trial. Her own physical sufferings, though very great, she seemed to forget were a trial. While in her unquiet slumbers she would groan with every breath, but as soon as she awoke she would answer the anxious looks of her friends, with, 'Oh! I am more comfortable than you think;' unconscious that sleep had betrayed her. She never dwelt on herself when she was well, and by this very habit of mind she was delivered from dwelling on herself when she was suffering. What a beautiful issue of disinterested habits of mind!

She greatly enjoyed hearing her friends speak of Jesus Christ—his thoughts on all subjects, his feelings, his plan in life, his purposes in particular things he said and did; and her mind reacted with perfect freedom from superstition, and in full faith. She dwelt with great pleasure on Dr Channing's sermon on 'The Future Life,' and desired her friends to read it to her many times. But we thought it was for their sake especially, she did it. She needed no consolation herself. The last thing she read aloud, was that passage of Jeremy Taylor, beginning, 'A good man is united unto God, as a flame touches a flame' &c. It would be useful to record many things which she said; but we have time only for one. A friend, entering her chamber one day, found her couch surrounded with presents of fruits, and splendid flowers. She was very feeble, but threw a smile into her languid countenance, and said, 'It seems as if they would win me back to life with sweets.' Her friend replied, 'they are full of life—Every thing is full of life—even death.' Her smile brightened, she seemed to revolve it in her mind,—'Yes! —*that* is the fullest of life of all.' During her sickness she said, she did not think of the tomb,—her mind did not follow her body. Within the last week she often expressed that she wondered why her life was lengthed—alluding to the severity of her sufferings. But to the very last hour she retained the liveliest interest in every thing; and listened to the singing of her friends, and remarked upon its sweetness. Half an hour before she died, she suddenly said 'Now I am going?' and having expressed she had no distress, even bodily—she turned her head on one side, breathed softly about half an hour,—and passed away, leaving a smile upon her countenance, whose sweetness did not fade until the next day, and then only to give place to a solemnity, more sweet than sad.

FOR THE REGISTER AND OBSERVER.

MR. ELBRIDGE GERRY LAKEMAN.

Died in this city on Tuesday morning 23d inst. Mr Elbridge Gerry Lakeman.

Mr L. was a native of Lynn. He engaged in mercantile business, married, and settled in Pittsburg, Pa. Being deeply interested in religion, he subsequently resolved to enter the ministry. He left his secular occupation, returned to New England, and placed himself under the care of Rev. Bernard Whitman to prepare for the sacred office. After the illness of that most excellent man, he took up his residence at Cambridge to complete his studies. He was licensed as a preacher the last Summer. His services in the pulpit were highly acceptable, and a bright prospect of usefulness opened before him. But man seeth not as God seeth. A disease that had long afflicted him, caused his death after some months of severe illness and Christian resignation.

To a stranger who may casually pass his eye over these lines, Mr L. may seem to have been cut off when the work of life was hardly begun. Giving himself with the ardor of a scholar, and the devotion of a Christian to his theological studies, he falls when just ready to engage in the active duties of his cherished profession. Yet his friends who considered what the main purpose of life is, rejoice in the belief that he had already achieved it, even in the midst of the desolation of all earthly plans and hopes. Disease snatched him from our embrace, just as he was stepping on the arena of successful action, but it had no power to frustrate the accomplishment of life's noblest purpose. The master design for which God had placed him here was consummated. The bitter pains of disease, the wearisome and prolonged descent to the tomb, and the gathering shadows of death, instead of marring life, gave it fairer proportions and new graces, by strengthening his character and enriching his superior mind with all good affections

Mr L. possessed one trait in an uncommon degree, which imparted a peculiar beauty and life to his character, and which was equally fitted to command respect, and to awaken sympathy towards him in his trials. It was his *moral energy*. This made him, though weak and suffering in body, mighty in spirit. This enabled him to surmount obstacles which would have daunted ordinary minds. Under its controlling influence, his life became a living commentary on the Apostle's declaration, 'I can do all things through Christ who strengtheneth me.'

His calmness and cheerfulness of mind were remarkable. His ill health touched his religious sensibility 'to finer issues,' and he was uniformly tender and resigned—Amidst vanishing hopes and sinking strength, he appeared still to behold in the darkest cloud the benignant expression of his Heavenly Father's countenance, beaming upon him.

As a friend he was ever sincere and true and affectionate. Strength of principle and gentleness of heart met in beautiful unison in his attachments; and those who had the pleasure of being his friends, have embalmed him in their hearts with all holy and happy associations. It is for their sakes his death is to be lamented, rather than for his own. For they commit him to the arms of God with perfect trust, and though they cannot tell whither the spirit takes its flight, whether into the azure depths of heaven to some pure star that sparkles there, or to some world, interior to this universe of matter in which we live, they yet know with the certain knowledge of Faith, that it is well with him, that he has found his 'life hid with Christ in God,' and dwells forever in a scene of richest beauty and untroubled peace.

L.

FOR THE REGISTER AND OBSERVER.

ROBERT GOODACRE, ESQ.

Died at Edinburgh on the 25th of Nov. last, in the 59th year of his age, Robert Goodacre, Esq., Astronomical Lecturer, father of Mr William Goodacre of New York.

Mr Goodacre delivered his lectures in every city of the United States containing above 5000 inhabitants, and on his return to Europe, he performed the whole circuit of England and Scotland. He was engaged in delivering his fourth course in Edinburgh when he was interrupted in the midst of his labors by an increasing malady which terminated in his death in about 12 days.

Died, at Royalton, Vt., on Sabbath, 14th inst., Eleanor, wife of the Rev. Joseph Tracy, Editor of the Boston Recorder. She was a daughter of the Rev. Azel Washburn, formerly pastor of the Congregational church in Royalton. She became a member of the church of Christ in early life; and the conscientiousness, humility, meekness, and serene continuance in well doing at all times and under all circumstances, exhibited in the various relations that she was called subsequently to sustain, showed the strength and purity of her religious principles. Her sufferings, during her last illness, and especially the latter part of it, were very unusually severe, and appeared to increase in severity to the last moment. But her resigned and patient endurance was superior to them all; and her power of making those around her cheerful, or when that was impossible, calm, astonished even those who had known her most intimately. Except at three times, for a few moments each, when she was oppressed with a sense of sin, but without any wavering of faith, she was uniformly happy. She was in the 33d year of her age.—*Recorder.*

CONGRESS.

In the Senate on Monday 15th Febuary, the joint resolution authorizing the Secretary of War to receive additional evidence of the claims of Massachusetts for services rendered during the late war, was read a third time and passed. The abolition question was further debated by Messrs Tallmadge, Swift, Niles and Black. At 5 o'clock the Senate adjourned.

In the House of Representatives, the day was occupied in fruitless debate on the abolition question, first in a reply by Mr Pierce of New Hampshire, to a statement in some newspaper of the number of Abolitionists in New Hampshire, and afterwards on the question of the reception of a petition offered by Mr Briggs.

In the Senate on Tuesday, Mr Hendricks reported a Bill fixing the commencement and duration of Congress, viz:—On the first Monday in November, and ending on the second Monday in May, which was read and ordered to a second reading.

In the House of Representatives, the following bills were read twice and committed: a bill to repeal the 14th section of the act to incorporate the subscribers to the U. S. Bank; to authorize the Secretary of the Treasury to act as agent of the U. S. in all matters relating to stock in the U. S. Bank; relative to discriminating duties on Dutch and Belgian vessels; granting relief to the officers and soldiers of the Rhode Island Brigade, who served in the Revolutionary War, and to their heirs and assigns; extending the provisions of the pension law.

The New York Fire Bill was then taken up. Mr Phillips of Mass. addressed the House in favor of the bill.

In the Senate on Wednesday, Mr Benton's resolutions were further debated. In the course of the debate, Mr Wright made some statements, founded on information obtained by him at the treasury, respecting the amount and surplus of last year's revenue. The total receipts of the year 1835, including the balance of $8,392,000 on hand at the commencement, amounted to $43,591,000.—The expenditures were $17,426,000, leaving a balance of $26,165,000. From this deduct unavailable funds, $1,100,000, and military appropriations $7,595,000, and the surplus is $17,870,000. From this amount Mr Wright deducts $750,000—an error discovered since the Treasury statement was sent in, and adds $7,000,000 for the stock of the U. S. Bank, which will probably be paid off, and states the actual surplus at about $24,000,000.

Mr Calhoun objected to the view of the surplus thus presented, by deducting from the available revenue the out standing appropriations, which he said were generally standing over at the end of every year, and that there was always enough of the collections of the coming year to pay them as they were required. Taking out this item, it might be assumed that there was now a surplus of $30,000,000.

In the House of Representatives, the New York relief bill was taken up in committee of the whole. Before taking any vote, the committee rose and the House adjourned.

In Senate, Thursday, the resolutions offered by Mr Benton, being the special order, were taken up for consideration.

Mr Robbins spoke in defence of those who had opposed the three millions appropriation for fortifications, and also in defence of Mr Webster, against the attack of Mr Adams. He spoke with more animation than usual, and with great force and beauty of style and argument, and was listened to with marked attention.

Mr Calhoun moved to lay the resolutions on the table.

The question being taken by Ayes and Noes, was decided as follows: Yeas 15—Nays, 28.

The question was next taken, on the motion made by Mr Ewing, (first suggested by Mr Webster) to strike out the word 'surplus,' and decided as follows:—Yeas, 28—Nays, 17.

Some little discussion ensued, after which the question was taken on the first resolution, in its amended form, and it was unanimously adopted.—Ayes, 42.

The remaining resolutions were also adopted, *nemine dissentiente.*

In the House of Representatives. The House resolved itself into committee of the whole on the bill for the relief of the sufferers by the late fire in the city of New York.

Various amendments were offered, all of which were successively rejected.

And, on motion of Mr Cambreleng, the committe rose and reported the bill to the House.

In the Senate, on Friday, the resolution offered by Mr Preston, referring to the committee on the Library the propriety of purchasing the library of Coun Boutourlin, was taken up, and, after a few words in favor of the sale, from Mr Preston and Mr Webster, agreed to.

In the House, the New York Relief Bill was taken up, and debated, and amended, but the House adjourned without taking the final question thereon.

MASSACHUSETTS LEGISLATURE.

Thursday Feb. 18th in the Senate, Mr Child from the Committee on the subject made a Report relating to Warren Bridge, which as condensed in the Daily Advertiser is as follows:

The Bill, in substance, authorizes the Executive to accept such conveyance of the Charles River Bridge, with the purchase thereof, as may be deemed effectual, provided the proprietors shall execute and deliver such conveyance by the first day of May next, and shall also discharge the suit now pending in the Supreme Court of the U. S. and all claims for damage in consequence of the construction and use of Warren Bridge; and provides for the payment to them, on the delivery of such conveyance, of $25,000 out of the money in the Treasury derived from the tolls of the Warren Bridge. It continues in force, until the close of the next session of the General Court, the acts relative to Warren Bridge, except so far as their operation may be limited or suspended by the provisions of the bill. In case of the execution and delivery of said conveyance, the tolls on Charles River Bridge are to be continued until the close of the next session, unless it be otherwise ordered by the provisions of the bill. If, after the Charles River Bridge shall have come into the possession of the State, a bond shall be given by Boston and Charlestown, or either, to preform all the duties imposed on the Warren Bridge Corporation by the 9th section of the act establishing the same, and those imposed on the C. River Bridge Corporation by the 4th section of the act establishing the same, the obligors shall be entitled to receive the amount of tolls of both Bridges which may then remain in the Treasury, and the avenues shall be free of toll. In case the proprietors of C. R. Bridge do not execute the conveyance aforesaid, then the city of Boston and the town of Charlestown, or either, may any time between the 1st of May and the 4th July next, give the bond provided for by the 2d section of the act passed at the last session relative to Warren Bridge, and shall thereupon be entitled to the amount of tolls received from the Warren Bridge remaining in the Treasury; and the said city and town, or either, are authorized to give the bond, and to provide by tax, assessment, or otherwise, the amount requisite for the performance of conditions.

Pursuant to assignment, the Senate proceeded to the consideration of the resolve to amend the Constitution. It was ordered, that the question on passing the same be taken by yeas and nays; and being so taken, it was decided in the affirmative—Yeas 32 Nays 5.

In the House of Representatives, the bill to regulate the assignment and distribution of Insolvent Debtors' estates, was read a second time, and discussed, but no further question was taken thereon.

In the Senate on Friday 19th, the following amendment to the bill relating to banks, viz.—Every act of incorporation which shall hereafter be granted, establishing a bank in this Commonwealth, shall continue for the term of ten years from the date thereof —was passed, Yeas 17, Nays 15. The bill then passed as amended.

In the House of Representatives, the bill authorizing the sale of the Parsonage Lands in the First Parish in Dorchester, and the bill to incorporate the Infant School Association in Boston passed to be enacted.

On motion of Mr Emerson of Boston, it was

Ordered, That the Committee on Education be instructed to inquire into the expediency of offering a premium, or bounty, for the best Essay on School-Keeping, which shall be presented to the Secretary of the Commonwealth within the year 1836, and shall be decided on by a Committee of the Legislature of the year 1837: said essay to point out a complete organization and course of studies, with the methods of exercise, adapted to the condition of public district schools; to be free from allusion to any particular text books; and to be contained, in a quantity of matter, equal to not less than twenty-five pages nor more than seventy-five pages, of the Revised Statutes.

In the Senate on Saturday 20th, Mr Allen reported the resolve providing for the codification of the Common Law, with admendments.

In the House of Representatives, on motion of Mr F. C. Gray of Boston, it was ordered, that the Committee on the Judiciary be instructed to inquire into the expediency of causing any part of the Laws or Records of the Old Plymouth Colony to be printed.

In the Senate, on Monday 22d., the report on the petition of Jeduthun Willington and others praying that the County Commissioners may be authorized to lay out a road through Cambridge Common now enclosed, was taken up, the question being on the motion submitted by Mr Turner, on the 10th inst., for its recommittal, with instructions to report a bill, in conformity to the petition, and the motion to recommit was negatived—Yeas 13, Nays 14. The petitioners had leave to withdraw their petition.

On motion of Mr Lunt, it was ordered, that the Committee on Prisons inquire whether some law be not necessary, requiring returns from the various Prisons, Jails, and Houses of Correction in this Commonwealth.

In the House of Representatives, Mr Rantoul of Gloucester, from the Committee to whom was referred the subject of capital punishment, made a report thereon, accompanied by a bill to abolish the punishment of death. Mr R. also presented a Report of the Minority of the Committee.

In the Senate on Tuesday 23d., an order passed for printing 1500 additional copies of the memorial in favor of a Bank with a capital of $10,000,000, and the exposition accompanying the same, for the use of the Legislature.

The report of the committee on the Adams election was taken up, and a motion for the indefinite postponement thereof was rejected: the report was then accepted, and the seats of the members returned from the town of Adams declared to be vacated.

On motion of Mr Whipple, the report on the New Marlborough election was taken up, and accepted.

INTELLIGENCE.

DOMESTIC.

Worcester Railroad.—After a particular statement of the interruptions of the passage of the Cars from Nov. 23d, 1835 to the present time, in the Daily Advertiser, the Editor concludes by saying, 'that there have been only six days since the commencement of the winter in which the train of passenger cars have not run through the whole distance between Boston and Worcester, and only eighteen days in which the whole four trips per day have not been regularly performed.

United States Bank.—The stockholders of the United States Bank have received an Act of Incorporation from the Government of Pennsylvania, securing to the state a *bonus* of $2,000,000, and allowing the same amount of Capital after deducting the stock of the United States.

Maine Hall burnt.—Maine Hall, at Bowdoin College, was burnt on Wednesday morning, Feb. 17, between the hours of one and five o'clock. The fire originated in the lower story of the north corner, and had made such headway before it was discovered, that nothing was saved from the northern half of the building. Several students narrowly escaped with their lives. Dr Samuel Adams, the tutor, found it necessary to jump from the window of the 2nd story, and in the act, broke his leg just above the ancle joint. All the books, bedding, furniture and clothing of the fifteen northern rooms, worth probably $3000,—quite a valuable cabinet of minerals, collected by the Caluvian Society,—together with the valuable Library of the Athenæan Society, comprising 3,400 vols, worth probably $3,500,—were destroyed. The Peucinian and Theological Libraries, and all the contents of the rooms in the south end were saved.—This is the second destruction of the building within 14 years.—Four thousand dollars, half the worth of the building, was insured at the Manufacturer's Insurance Company, Boston. The loss of books and furniture falls heavily on some individuals who are ill able to bear it.

The first lecture of Mr. Bokum's course on German literature, will be delivered Wednesday evening next, at 7 o'clock, in the Swedenborgian Chapel, Phillips place.

MARRIAGES.

In this city, by Rev. Mr Barrett, Capt. Jeremiah Spaulding to Miss Jane Whittemore, daughter of the late Wm. Tileston, Esq.

By Rev. Mr Robbins, Mr Augustus C. Mayhew, of Hallowell, Me. to Miss Mary L. Murch, of Ellsworth, Me.

In Roxbury, by Rev. Mr Putnam, Mr Galen Bowditch to Miss Susan Childs.

In Dorchester, by Rev. Mr Hall, Mr Calvin Davenport to Miss Lydia Davenport.

In Quincy, Mr George W. Spear to Miss Elizabeth Thayer.

In Williamstown, Mr Samuel Day, Preceptor of Wrentham Academy, to Miss Hannah E. daughter of Dr S. Smith.

In Salem, Mr Charles Fuller to Miss Susan Hopkins Rowley, both of Boston; Mr Ira Maxfield, of Boston. to Miss Susan Dix, of Salem.

In East Bridgewater, by Rev. Joseph W. Cross, of Boxboro', Mr John G. Stanelart, of N. York, to Miss Margaret G. Cross, of the former place.

In New Orleans, Capt. Samuel Hulen, of Massachusetts, to Miss Cornelia H. Shephard, of N. O.

DEATHS.

In this city, Mrs Harriet D. wife of Mr Rufus Ellis, 50; N. Rogers, only son of Mr N. R. Meder, 2 1-2 yrs; Miss Priscilla Snelling, 42; Mr Elbridge G. Lukeman 34; Sophia A. wife of Mr H. S. Barlow, and daughter of the late Elisha Penniman, Esq. 21.

In Brighton, Mr Edmund Winship, 70.

In Milton, 17th inst. Mary P. eldest daughter of Mr Stephen Babcock.

In Concord, Mr John Hosmer, a soldier of the revolution, 83.

In Bedford, Dea. Michael Crosby, 65.

In Attleboro', Rev. Mr Wilder, 74.

CHEAP LIST.

FOR sale by James Munroe & Co. opposite School street.

Abbot's Sermons 12mo 62 1-2,	published at	1 25
Abeel's Residence in China, 12mo. 83c.	"	1 00
Adams' Letters on the Gospels 25	"	50
Apocrypha, 8vo. 62 1-2		1 00
Biography of Buckminster, Abbot & Thacher	25,	50
Brazer's Essays on Divine Influence 18mo. 38c		50
Butler's Works 2 vols 12mo. 1 50		3,00
Bowring's matins and vespers 18mo. 45		75
Childhood of Jesus 18mo. 5c		10
Child's Duties and Devotions 18mo. 20		25
Dabney's Annotations 2 vols 12mo. 1,12		1 75
Dodsley's Economy of Human Life 18mo. 20		50
Frisbie's Writings 8vo. 1,00		1 75
Farr's Plain Letters 25c		50
Harris' Textuary 8vo. pamphlet 20		38
Herder's Hebrew Poetry 2 vols 1,00		1,75
Locke's Paraphrase on the Epistles 8vo 1,50		2,50
Memoirs of Rev. Dr Parker 8vo by Rev. H. Ware, Jr. 25		50
Memoirs of Miss Hannah Adams 12mo 42		75
Mc Lellan's Journal 12mo. 50		1 00
Martineau's Illustrations of Polit. Economy	20	42
Miscellaneous Discourses and Reviews; by President Humphrey 25c		1 00
Norton's Statement of Reasons, 12mo. 83,		1 25
Noyes' Job 8vo 1,10		1 75
Paley's Complete Works 6 vols 8vo 4,50		10,00
Paley's Natural Theology with Paxton's Illustrations 1,12 1-2		3 00
Pierce's History of Harv. Col. 8vo plates, 1,88		2 75
Reply to Beecher 12mo. 25		62 1-2
Reinhard's Memoirs and Confessions, 12mo. 25		62
Reinhard's Founder of Christianity, 50c		1 00
Sparks' Life of John Ledyard 12mo. 60		1 00
Saturday Evening by the Author of Natural History of Enthusiasm &c. 50		1 00
Sparks' Life of Gov. Morris, 3 vols 8vo 4,00		7 50
Sephora, Edited by Dr Harris, 12mo 50		75
Stewart's Complete Works, 7 vols 8vo. 7,00		12,50
The Unitarian, complete, 8vo. edited by Rev. B. Whitman, 1,25		2 00
Tucker's Light of Nature, 4 vols 8vo. 6,00		10 00
Thacher's Military Journal 8vo. 1,50		3 00
Unitarian Miscellany Edited by Rev Jared Sparks, 6 vol. 12mo. 2,50,		6 75
Ware's Letters to Woods, 8vo. 25c.		75
Ware on Formation of Christian Character,	30	38
Ware's Selections from Priestley with a memoir, 12mo. 60,		1 00
Watson's Apology, 18mo. 25		50
Whitman's Letters to a Universalist, 60.		1 00
Worcester's Friendly Review, 12mo. 8c		15
Worcester's Last Thoughts, 12mo. 50		88

Boston Bookstore No. 134 Washington street.
Feb. 27th tf

LANGUAGE, its connexion with the present condition and future prospects of man. By a Heteroscian. For sale by Russell, Shattuck & Co.

SLAVERY, by William E. Channing, Second Edition, revised. For sale by Russell, Shattuck & Co. feb 27

MILTON'S POETICAL WORKS, with notes and a life of the Author, new edition, 2 vols 8vo. For sale by Russell, Shattuck & Co. f 27

MATTHIAE'S Greek Grammar, translated from the German by Edward Valentine Bloomfield, M. A. late fellow of Emanuel College, Cambridge, in 2 vols. Fifth edition, thoroughly revised and greatly enlarged from the last edition of the original, by John Kenrick, M. A. English edition. For sale by RUSSELL, SHATTUCK & Co. f27

CHRISTIAN KEEPSAKE, a few copies for sale by E. R. Broaders, 147 Washington Street. f27

SPRAGUE'S ADDRESS.

THIS day received an Address delivered before the Pilgrim Society of Plymouth, Dec. 22d 1835, by Hon. Peleg Sprague. James Munroe & Co. 134 Washington street. f27

THE Carpenters Children a New England Story, Just received by JAMES MUNROE & Co. Boston Bookstore. 134 Washington st.

GERMAN WREATH,

OR translations in Poetry and Prose from celebrated German Writers with Biographical and Explanatory Notes by Herman Bokum, Instructer in Harvard University. This day published by James Munroe & Co. Boston Bookstore 134 Washington st.

AN Address delivered at Acton, July 21st 1835, being the first Centennial Anniversary of the organization of that town, with an appendix. For sale by James Munroe & Co. 134 Washington st.

POETRY.

FOR THE REGISTER AND OBSERVER.

NIGHT PIECES.

[BY O. W. W.]

No. II.

I.

Night o'er the Earth is stealing,
Dimly its form the shades of evening wear—
Ere fades the heart's first glow of buoyant feeling,
Heaven claims its deeper thought, its purest prayer;
Hopes o'er the mind that hover,
Dreams of each brighter thing,
Are spells which steal the youthful spirit over,
And guard its slumber with an angel's wing.

II.

Night the young heart is closing
To all that seems most beautiful and gay—
For Him who watches o'er its sweet reposing,
Be its last whisper pure as evening's ray:—
Prayers on the lip that falter,
Words breathed to God above,
Are gems that shine upon Night's fragrant altar,
Lighting her path with radiance and love.

III.

Night woos the Infant bosom
Calmly and gently to her couch of rest—
And like a summer's white and fragrant blossom,
The infant sleeps upon Night's placid breast:—
Forms, which an angel's finger
Might trace within the heart,
Around the couch of sinless beauty linger,
And dreams of innocence and truth impart.

IV.

Night to the Pilgrim bringeth
Rest—for the labor of the day is o'er—
A voice of music to his spirit singeth,
Thus shall thy task soon cease for evermore.
Life, with its dream of sorrow,
Earth with her fading ray,
Shall weave no shade around thee on the morrow,
For thou art passing to thy Home away.

V.

Night to the Aged seemeth
A pledge of early innocence and truth,
When all the bright dreams which the young heart dreameth,
Steal o'er his spirit with the glow of youth.
Visions are round him breaking,
That woo the soul away
To that calm sphere, where pleasure ne'er forsaking,
Wears the sweet aspect of life's early day.

VI.

Night o'er the earth is closing,
Her form of beauty is with shadows wreathed—
To Him, who watches o'er a world reposing,
Be words of hope and sweet remembrance breathed.
Prayers on the lip that falter,
Thoughts tuned to God above,
Are gems that shine upon Night's fragrant altar,
Lighting her path with radiance and love.

MISCELLANEOUS.

THE APOSTATE.

[Extracted from Carne's Recollections of Travels in the East.]

There is not a city, perhaps, in the wide extent of the Ottoman empire, a residence in which combines so many memorable and interesting resources as Cairo. Adventurers from every land swarm here, and they are congregated together in what is called the Frank quarter. Some keep coffee-houses; others apply to different trades; a few are employed by the Pacha: but very many among them present a squalid and destitute appearance; men, who came to the country with sanguine and ill-founded hopes, which they soon find utterly blasted. Germans, Spaniards, and Scotchmen, are seen lounging carelessly and recklessly in the sultry streets.

Among these characters there was an individual whose history presented a just and striking picture of the waywardness of the human heart: he was an American, the son of a wealthy merchant, a man of great shrewdness and talent, and scarcely thirty years of age. In his own country beyond the Atlantic, he had read Oriental travels, and dreamed of the wonders of the East, till his imagination was fired with a desire to explore them. There was another motive, more powerful than curiosity, namely, the wish to enjoy the pleasures and luxuries to be found there, which he pictured as exquisite; and to accomplish this, he was willing, as the event proved, to sacrifice every honorable feeling. He left his home and family, took passage for a port in France, and from thence sailed for Alexandria. Landed in the country, he justly thought, that, in order to realise his plans to the full, it was better to proceed instantly to the capital. He came to Cairo, and looked with rapture at the glittering scenes and dresses, and perfect novelty of every thing around him. But woman was a sealed and hidden thing: he might wander for ever through the long and close streets, or around the ancient walls: the bright eyes he saw gleaming behind the latticed windows were not for him; and the gay tales of the story-tellers in the coffee-houses, only added fuel to his intense curiosity. He resolved, therefore, to embrace the turban, for this was necessary in order to further his plans. He made known his intention, and was willingly, though not warmly, received by the Moslems as a convert. The mufti and his assistants came to his apartment; the various ceremonies were afterwards gone through, and the self-deluded American found himself a believer in the Prophet in the midst of Cairo. There was a deep and proud pleasure for many days in walking through the streets, visiting the bazaars and houses of resort in his new and splendid dress; or in sitting for hours in the coffee-houses, or beneath the large spreading trees on the banks of the Nile, amidst a circle of Orientals, smoking his pipe, sipping coffee, and imitating the calm and dignified manners of his new associates. This excitement of feeling was, however, not all sensual; as a man of talent and education, he could not but gaze, with the deepest interest, on the Nile rolling slowly at his feet, and the noble vestiges of former days ever present to his eye: he was now a denizen of the land.

Thus was conscience lulled asleep, and it was long ere it woke, like a spectre, and would not depart. There were many novelties too, many agreeable things attendant on this change of faith; he was invited by some of the Turks to their houses, and as he was already able to converse, in some degree, in the Arabic language, which he afterwards acquired rapidly, they were highly pleased with his various and instructive conversation. There were parties into the vicinity also, to the other side of the Nile, where the day was passed in indolent enjoyment, and they did not return to the city till night had set in.

But his money began to fail, a circumstance that soon put a stop to this pleasant and thoughtless career. Before leaving America, he had devoted his attention, with some success, to military studies, and he now offered his services to the Pacha, who appointed him an officer of engineers, for which post he was said to be well qualified. It was probable that he expected the Turks would do something highly beneficial for him, and use their efforts to procure for the new convert an advantageous situation, or dispense a few of their good things to him in some way or other. But he was egregiously mistaken; not an Osmanli offered him a para; they had no objection to see the turban on his head; but as to advancing or enriching him, with any trouble or cost to themselves, their zeal for the Prophet did not carry them so far. Had he been in absolute poverty, there is no doubt but this kind-hearted people would have relieved him as liberally as one of their own nation, and supplied his wants for a time, with as much good-will as they now offered their silk tobacco pouches, and enamelled pipes in the coffee-houses.

Unfortunately for his enjoyments, the expedition to Sennaar soon after set out, and he was ordered to join the army destined for the conquest of that country, under Ismael, the eldest son of the Pacha. This force marched slowly over the vast extent of country that intervened, along the shores of the river, or was more often embarked in numerous boats on the Nile. After a long and persevering march of some months, the army of Ismael entered on its career of conquest and spoil—of battle it could hardly be called, for the wild natives, though they fought desperately, could offer no formidable defence against their invaders. The renegade, ere he arrived at Sennaar, had enjoyed the highest pleasure in exploring the course of the Nile, far beyond the cataracts. Few travellers had ever had the facilities of ascending the river to such a distance; and as he was attached to the division that proceeded in barks the greater part of the way, he watched, with intense curiosity, the course and windings of the stream, the remote ruins that were still found at long intervals, and the various tribes of natives among whom the course of the Egyptian army was that of the pestilence. When the troops entered on active operations, the scene was altered; the slow and measured progress up the stream was exchanged for the painful advance through burning deserts. In several engagements that took place, the skill of the artillerist was called into action, and drew forth the praises of Ismael, who had succeeded in bringing several field-pieces in boats up the river. But the former soon saw it was a service in which little glory, or plunder, or promotion, was to be gained. The ears of the slain barbarians were shipped and sent down to Cairo, to the number of thousands, as presents to his father, accompanied with news of his victories. But in these far and interminable deserts, the American found he was a lonely and neglected man; his constitution began to sink beneath the severe heats and the active duties of his situation. The fierce and iron sky was without a cloud; a want of water several times prevailed in the camp; hnd even the Turks and Albanians began to drop around him; the latter troops, unable to withstand the heats, died fast. His eyes became dreadfully inflamed by the constant glare of the sun; but as he was the only officer who understood the management of the guns, his services were constantly in requisition, and no respite was allowed him. Great strength of constitution alone could have enabled him to support this harassing service in such a climate. Every charm of Orientalism had now taken flight; no sensual or imaginary pleasure dwelt within the precincts of Ismael's camp; the same hot air and parched soil awaited him every day, and at night he returned, wearied and dejected, to his tent.

It was then that he looked back to his native home and country with the deepest regret: that home must have been one of kindness and affluence, for he was an only son, and his father was a wealthy merchant. He had one companion in misfortune; a comforter he could hardly be called. This was a renegade Scotchman, who often afterwards came to me for charity at Cairo. He had joined the army of Ismael as a common soldier, and bore the fatigues and privations of the campaign with unflinching strength; for he was a tall, raw-boned, and powerful man. These two men continually associated together, during the intervals of service, for they were alike disappointed and unhappy; and being the only Europeans in the camp, it was a heartfelt pleasure to converse together in their tent at evening, on their past feelings and future hopes. Here they cursed deeply and mutually the true believers who were around them, for the veil began to fall from their eyes, and the stern pressure of present suffering softened and broke the hardness of their hearts. In reproach and execration of the faith he had adopted, the Scotchman, however, exceeded, for he was an ignorant and wicked man. Wilson, on the other hand, could not so soon shake off the predilections he had long cherished, and, through every adverse circumstance, he still clung to the turban, and the hope of future eminence.

But this could not last: his spirit and his health sunk fast, and every day saw the force advancing farther into the interior of Sennaar, for Ismael was flushed with his rapid conquests. Often at night, amid the pauses of his broken sleep, the apostate heard the wild cries in the distance, of the chased and despairing natives; and in the frequent battles fought with the latter, he saw with a pang, of which his seared heart was yet capable, the fearful slaughter made by his artillery among their helpless and crowded ranks. He could bear it no longer, and resolved, with the Scotchman, to fly from the camp in the middle of the night, and endeavor to reach Egypt, through the interminable deserts that intervened. He had often applied to the young commander for his pay, which was now six months in arrears; they had long fared miserably, and saw no alternative but of entering on their flight with the small sum of money possessed by the American, which amounted to about fifty piastres, for Ismael refused to advance him a para for his services, till the campaign was finished. In the middle of the night, mounting two camels, they left the camp without being observed, and striking into the depth of the deserts, travelled till morning, and the greater part of the following day, with scarcely a pause to rest themselves. There was little danger, however, of their being pursued; desertions were not rare from this adventurous army, and the troops were too much engaged with their operations, to think of pursuing two individuals into a boundless waste.

The fugitives endured incredible hardships; a draught of water and a handful of flour was often their daily sustenance, and the sand their only bed by night; but the thoughts of reaching Cairo once more made them bear every thing with fortitude and cheerfulness. At last, after a journey of many weeks, to their inexpressible joy, they came to the rich banks of the Nile; and taking boat, in a few days saw the favorite city of the Prophet just before them. It seemed, to Wilson, after he had been a tenant of the deserts so long, a perfect paradise: his eye revelled on the spectacle of crowded streets, shaded and luxurious dwellings, and cool bazaars: all the charms of social life and feelings seemed to return with full flow on his heart; and if heaven, in its wrath, had given him the cup of bitterness to drink, this moment seemed to repay him for all. He would sit in the coffee-houses the whole day long, scarcely knowing how to enjoy sufficiently the delicious indolence.

He had a few acquaintance among the Europeans resident in the place, and from one of these he procured a small supply of money.—Seeing that no notice was taken of his appearance in the city, he resolved to present himself before Mahmoud Ali, who received him civilly enough, and took no notice of his flight from the camp, which Wilson declared that his utter inability to support the burning heats alone compelled him to take. The Pacha, however, absolutely refused to pay a single para of his six months arrears of pay, as he had left the army without orders, but knowing the talents of his officer, he appointed him to a civil situation in one of the government departments, with a salary of thirty pounds a year, equivalent to about a hundred in England. He soon after received a remittance from America, and, his hopes and passions once more awakened and gratified, he again began to realise the luxuries of Islamism. To prove his attachment to it, and, at the same time, give a proof of his abilities, he wrote with great care and ingenuity, an exposition of the Koran, in order to set forth its beauties more luminously, and render it more acceptable and delightful to the European taste. The manuscript was placed in the hands of the English consul, during my residence there; he could not help admiring it; and the apostate felt a vivid pride and satisfaction in this proof of his versatile talents, as well as in thus evincing to the world that his was not a weak and wavering spirit.

It was at this time I one day visited him in his apartment, in the offices of the Pacha, where he was employed writing and transcribing the greater part of the day: there was evidently a struggle to conceal the poorness of the situation and its appurtenances; it certainly was unworthy of his mind and ambition. The apartment was very plain and meanly furnished; no court or adulation could ever be offered up within its walls; a clerk, and that of a very middling grade, could never attract the notice or the step of the turbaned people who daily passed his door in their way to the chamber of the higher officers. He had hoped, and with some reason, that his exposition of the book of the Prophet would draw down some promotion on his head; but this hope was not accomplished, whether it was that the Turks suspected his sincerity, or cared little for the comments of a renegade Giaour on their Holy Book. The most cogent reason was perhaps, that the Pacha was a free-thinker, and valued no man's religious opinions a straw: as long as they served him well, they might be Guebres, or worshippers of the grand Lama.

Wilson could not then have put forth his treatise under the eyes of a less grateful prince. He displayed an intimate knowledge of Oriental customs, habits, and feelings, on which he dwelt with vivacity, as well as eulogy. His appearance still bore the marks of the painful and sultry expedition to Sennaar, for all his sufferings in which, he said, he was not likely to receive a single para. It was January, and early in the morning, a small pot of charcoal was burning, even in Cairo, on the floor, that was partly covered by a coarse carpet. But the time of trial was now drawing near; month wore away after month, and no brighter prospect dawned on the American; hope deferred, it is said, makes the heart sick: defeated ambition, perhaps, makes it wretched, and poverty lays it utterly prostrate. So the proud renegade felt at last; and beneath the united pressure of these emotions, felt the hardness of his spirit give way, and his Oriental visions melt like thin frost-work before an Egyptian sun.

What could he do? to what side could he turn? the Pacha refused to promote, or to notice him any further: the remittance he had received from home was all expended: he had not told his family the fearful tale of his apostacy, and he dared not tell them: the Europeans, most of them, looked cold on him. He had his salary, it is true, and it was sufficient for a decent support. But it was not for this he came to the East; it was not for a mere maintenance he left his own land, where affluence was habitual to him: it was to revel in a more glowing and luxurious state of existence; it was to realize the bright and burning dreams of the senses and the fancy—these had all fled with the morning that now broke drearily on his view. They were never more than scantily, imperfectly enjoyed; and now that money, valued and prized by the Arab, the Turk, and the Syrian, more, it possible, than by the Englishman, was gone—he might turn with anguish, like the prodigal son, from the land he had sought, now changed to barrenness, and say, 'Would that the good things of my father's house were now before me!'

In fine, he wished to become a Christian again! the struggle in his heart must have been dreadful before he could bring it to this avowal; but he did avow it, and that before the very face of those Christians to whom, but a few months before, he had exultingly presented his exposition of the Koran. He confessed that he repented of what he had done; that he wished the turban dashed from his brow, and the habiliments of his new faith given to the flames: that he longed to return to the bosom of that religion which he had denied, and acknowledge the Redeemer, whose cross he had publicly trampled on. This avowal created great and general surprise; for he had not lightly bowed to the crescent: his apostacy had not been the result of weakness, of interest, or of fear—the motives which have, in most instances, moved the spirits of renegades: his had been fulfilled in willing and deliberate obedience to the temptation of the senses, and had been thus far ably, daringly supported.

There was a missionary at this time resident in Cairo, whose labors for the conversion of the Jews have given him a just celebrity; he caught at these new-born emotions of Wilson with rapture; took the New Testament daily to his apartment; read to him, wept over him, and strove to confirm and strengthen his resolution. The apostate wept bitterly! the missionary saw in his tears the true signs of a convinced and penitent spirit. I did not think so. I perceived in them only the bitterness of blasted hope, and the deep sense of humiliation, in a proud spirit, wrung to the very core. There may have been, and no doubt there was, a sense of remorse mingled with his feelings. Conscience could not be silent in such an hour: she could not but bring before him purer and happier days, when, with his attached family, he worshipped the God of his fathers—when the father, the mother, and the only son, placed their hope and trust in the same Lord and Redeemer:—and now the turban was on his brow! To the heaven which they hoped for, he could not come! for his paradise, that of the Prophet, was to them as accursed as the regions of the lost.

Yet with all these strong and contending emotions, had the Pacha at that moment appeared at the door of the chamber of confession, and bade his attendants clothe and arm his officer richly, as one whom 'he delighted to honor' and promote, the book of hope and promise he held in his hand would have been closed for ever, or dashed contemptuously on the ground; and again Orientalism had been clasped to his soul.

However, it was impossible to see a young, high-spirited, and talented man a prey to these distressing and penitent feelings, without feeling a sympathy in his situation; and this sympathy was not inactive. The Consul interested himself in his favor; it would have been instant destruction to the apostate, had the Turks had any suspicion or knowledge of all this: the inevitable fate of the renegade who is discovered in the attempt to return to his former faith, is instant decapitation. Therefore it was necessary to keep it a profound secret. Wilson was impatient to depart; and grew anxious, as he well might do, at his critical situation: his expressions were full of compunction and sincerity: the glowing pictures he had formerly drawn of Eastern enjoyments, and he could talk eloquently, were now exchanged for prospects of peace and hope, and a virtuous life, which he was resolved to lead as soon as he had once more made public profession of Christianity. The Missionary listened, with the simplicity of a child, to each expression that fell from the apostate's lips: in his eyes, it was a glorious triumph over error and delusion. But the triumph, it is to be feared, is not yet completed; and this singular man yet lingers in the regions of the East, in a part where his apostacy and return are not known. Distracted between two warring systems and faiths; unable to shake off the glowing remembrance and sense of what he once enjoyed and still loves of Orientalism; unable, on the other hand, to lull an accusing conscience to rest, his state resembles that of the 'first great apostate,' who gazed with desire on the joys of the first tenants of Eden, yet felt the deep consciousness of a higher destiny, mingled with the bitter memory of past virtue.

With no small difficulty, and strict secrecy, measures were taken by the English Consul, with great kindness and generosity, for the escape of the penitent: it was necessary to manage matters with adroitness, as it was certain that his absence would soon be known. In the middle of a dark night, he was conveyed from the city, having clothed himself in a European dress, and doffing his Oriental garments with far greater zest than when he had first put them on. Having reached the banks of the Nile, he stepped on board a bark that waited, and sailed instantly for Alexandria, where he arrived in safety. He quickly afterwards set sail for a European land, and there, in a short time after his arrival, abjured his Turkish faith in one of the churches, and embraced Christianity again. The turban was forsaken, and the anguished spirit was calmed; but the veil still covered it, and shrouded its strong delusions. A few months after, he returned again to the East.

POWER OF THE HUMAN EYE.—The overmastering effect of the human eye upon the lion has been frequently mentioned, though much doubted by travellers: but from my own inquiries among lion hunters, I am perfectly satisfied of the fact: and an anecdote that was related to me a few days ago, by Major Mackintosh, proves that this fascinating effect is not confined to the lion. An officer in India, having once rambled into a jungle adjoining the British encampment, suddenly encountered a large tiger. The meeting appeared equally unexpected on both sides, and both parties made a dead halt, earnestly gazing on each other. The officer had no fire arms, and was aware that the sword would be no effective defence in a struggle for life with such an antagonist. But he had heard that even the Bengal tiger might be sometimes checked by looking him firmly in the face: he did so, an in a few minutes the tiger, which had prepared to take his fatal spring, grew disturbed, shrunk aside, and attempted to creep round upon him behind. The officer looked constantly at the tiger, which still continued to shrink from his glance; but darting into the thicket, and again issuing forth at a different quarter, it persevered for above an hour in its attempt to catch him by surprise, till it fairly yielded the contest, and left the gentleman to pursue his pleasure walk. The direction he took as may easily believed, was straight to the tent at double quick time.—*Thompson's Southern Africa.*

LIVING WITHOTT FOOD.—Animals support want much longer than is believed. A civet cat has lived ten days without food, an antelope twenty, and a very large wild cat also twenty; an eagle has survived twenty two days, a badger one month, and several degs thirty-six days. In the Memoirs of the Academy of Sciences, there is an account of a slut which having been shut up alone in a counting house, existed forty days without any other nourishment than the stuff on the wool of a matrass, which she had torn to peices. A crocodile will live two months without food, a scorpion three, a bear six, a chamelion eight, and a viper ten. Valient had a spider that lived nearly a year without food, and was so far from being weakened, that it immediately killed another large spider equally vigorous, but not so hungry, which was put along with it. The celebrated John Hunter inclosed a toad between two stone flower pots, and found it as lively as ever after fourteen months. Land tortoises have lived without food for eighteen months, and a beetle is known to have been kept in a state of perfect abstinence for three years, when it contrived to make its escape. There is a well authenticated account of two serpents living in a bottle without any food for five years.

WAR.—Extract from a pamphlet of Mr Madison, published in 1795:

'Of all the enemies of public liberty, (says Mr Madison in the pamphlet) war is perhaps the most to be dreaded, because it comprises and developes the genius of every other. War is the parent of armies: from these proceed debts and taxes. And armies and debts and taxes are the known instruments for bringing the *many* under the dominion of the *few*. In war too, the discretionary power of the executive is extended; and all the means of seducing the mind are added to those of subduing the force of the people. The same malignant aspect in republicanism may be traced in the inequality of fortunes and opportunities of fraud, growing out of a state of war, and in the degeneracy of manners and morals engendered by both. No nation could preserve its freedom in the midst of continued warfare.

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The total proceeds of English literature in 1834, and divided among booksellers, authors engravers, &c. may be estimated at ten millions and a half of pounds sterling.

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I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

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